SERMONS,

Vpon the 101. Pſalme, conteyning profitable inſtruction for all, eſpecially for ſuch as haue any gouernement ouer others.

By O. P.

IOSVA. 24. 15.

And if it ſeeme euill vnto you to ſerue the Lord, chooſe you this day whome yee will ſerue, whether the Gods which your fathers ſerued (that were beyond the floud) or the Gods of the Amorits in whoſe Land you dwell: but I and mine houſe will ſerue the Lord.

1. PET. 2. 13, 14.

Submit your ſelues vnto al manner ordinance of man for the Lords ſake, whether it bee vnto the King, as vnto the ſuperiour,

Or vnto gouernours, as vnto them that are ſent of him, for the puniſhment of euill dooers, and for the praiſe of them that doo well.

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To the right Honorable *my verie good Lord, Edward* Earle of Bedford, and to the *right honorable my very good Ladie Brydgit the Countisse of Bedford, grace and peace be* multiplied from God our heauenly father and from our Lorde Iesus Christ.

MY verie good Lorde. The name and remembrance of your right noble Grandfather, Francys *Earle of* Bedford *of famous memorie, is so pretious with such as feare God, and knewe him wel; that as they cannot but bewaile the*

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Want of him in these euill, sinfull and dangerous times: So inasmuch as your Lordship is not onelie descended of him, but also the heire to succeede in his honor and place, euen for his sake (no doubt) there be manie, which haue you in speciall respect and reuerence. Both which things, (in my iudgement) dutie it self calleth for at their hands. Concerning the first; hee sheweth himselfe altogether careles of the Church and State, that dooth not see with griefe the losse of such a friend of theirs, approued so trustie, faithfull and carefull as that Worthie man was. And for the latter, not onely religion, but euen nature it selfe doo teach vs, to loue the posteritie of such as we are beholden vnto. So as the Ægiptians are worthelie blamed, for not fauoring Israel, in respect of the good done to them by Ioseph. And Salomon calleth it a vanitie, when men bee forgotten in the places where they haue done good. For my part, howsoeuer I cannot lay things to heart as I ought, yet am I perswaded, that among other signes of the high displeasure of almightie God a-

Exod. 1. 8.

Eccle. 8. 18.

gainst

gainſt vs of England *for our ſinnes and vnthankefulnes, this is not the leaſt, but heauie and fearefull, that he tooke from her excellent Maieſtie, and vs her humble ſubiects, not onelie this Honorable man, but alſo many other, wiſe, truſtie, watchfull and experienced Counſellers; and that which is more to bee obſerued, ſundrie of them in a ſhort ſpace. As if I ſhould begin with Sir* Nicolas Bacon *ſometimes Lorde Keeper, & end with Sir* Francis Walſingham *Knight, that worthie Secretarie, is there any good ſubiects heart ſo hard, that it would not relent; or his head ſo without water, that it would not ſend forth teares, in reading the mention of their ſeuerall deaths? I will ſay no more touching this matter: onlie this let vs all remember that in the third of* Eſay, *the Prophet reckoneth vp the taking awaie of the aged, the prudēt, the honorable, & the Counſeller, among the great iudgements of God. And that in his 57. Chapter he ſaith:* The righteous periſh, and no man conſidereth it in heart, and merciful men are taken away,

Iſay. 3. 2, 3.

Iſay. 57. 1.

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and no man vnderstãdeth, that the righteous is taken away from the euill to come. *Concerning your Lordship, if there were nothing else to drawe me vnto you, yet the fauour which it pleased that noble Grandfather of yours my verie good Lord to beare toward mee euen from my youth, and my most humble duetie to his good Lo: in his life time, binde mee to your Lo: in most duetifull and faithfull bands. But there is added beside, your owne honorable and kinde vsage of mee, and that which is the principall, your publique profession of true Religion in these young yeares of yours, & the submitting of your self to the meanes of education in good learning, so as there is good hope, that you shall not onelie succeede in the state & possessions of your said grandfather, but also that you will tread in the good and holie steps of Religion and conuersation which hee trode before you, and hauing finished his course hath now the crown of glorie. This speciallie (my good Lorde) moueth mee to looke toward you, and in any thing that my poore talent will affoord, to*

present

reſent you with my ſeruice, for the furtherance of the good worke begun in your Lo: That hereafter the Church & this State may reape much comfort by you, your ſelfe true honour here, and the ſaluation of your ſoule in the life to come. For the which purpoſes, I am bold to match your Lo: with the right noble my very good Lady, in offering to you both this homely preſent, of ſome labours & ſermons of mine vpõ the 101. Pſal. Which being gathered together by me, when I had preached vpon the whole Pſal. and ſithence peruſed by ſome learned and godly men, that thought the worke profitable to bee made publike, I haue preſumed thus far in the dedication of them. My manner of teaching is plaine, for my deſire is to be vnderſtoode of all, to the edifying of the ſimpleſt hearer. Your Lo. therefore muſt not here looke for, the deckings and furnitures wherewith many ſeeke to beautifie their Sermons. This I am perſwaded, that in the Treatiſe, you ſhall finde many things fit for your meditation and practiſe, not only in reſpect of your general calling, as

you

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you are a Christian, but also more particularly as God hath made you a noble Peere of this State, and set you in honour aboue many others. For here you may see, what you ought now to vow & promise vnto God, how you ought to carry your selfe in respect of that which God hath appointed for you hereafter, What an example you ought to be to such as depend vpon you, What seruāts you ought to entertaine, and whome to banish from you. How you should carie your selfe in the place of gouernement vnder her Maiestie, and many other things, which I trust your Lo: and others may make good vse of. And I beseech you let me obteine it at your Lo: handes, not onely to reade or sing often this Psalme, but also sometimes to read your selfe or cause to be read vnto you, these poore labours of mine vpon it: Now is the time (my good Lord) to furnish your selfe with graces fit for one of your place, that When you come to full age, you may haue as it were a storehouse of heauenly knowledge, to guide your selfe in the court and in the coūtry, your housholde and your affaires as becōmeth. Beware you come not out vnfur-

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niſhed for ſo great things. Now is the time to ſeaſon your ſoule with the feare of God and obedience to his commandements, that you may not onely be free from the vexation and torment of conſcience which many ſuffer for their young dayes ill ſpent, but alſo may be the more plyable to the Lords yoke hereafter, which wil be the eaſier to you thē, if being young you will now ſtoupe vnto it. This is the onely way to true honour, and to lead you in ſuch a courſe, as will make your houſe more noble than as yet it is. The example of Ioſia muſt often bee before your eyes, who ſought the Lord being young, and ſo continued till his death; to his worthy remembrance in the Church ſo long as the worlde continueth, and to his owne euerlaſting comfort. Remember you are but the ſteward of all you ſhall haue, and the more you be ſteward of, the greater your account ſhall be, and the more grace is required to vſe it well: vſe therefore this time well to learne to bee a good ſteward before hand. God mercifully in the loſſe of ſome your Lo: moſt neare and honorable friends

reſcrued

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reserued for you a Christian and honorable Aunt, to care for you as a mother for her Sonne, who as you may perceiue is not onely careful for your outward estate, but also for your Christian bringing vp. For the which purpose you bee prouided of a learned and godly Schoolmaster, and haue religious seruants to attend vpon you. My good Lord, let this care bring foorth in you a worthy effect, that hereafter the olde Earle that noble Francis may seeme to be aliue againe in your person, and that my selfe and others may cease to lament his absence, hauing your Lo: in his steade, to supply his worthy seruices to the Church and State.

Concerning your La: (right honourable and my very good Ladie) as it pleased you when I made my sermons vpon this Psalme, to shew your diligence in resorting to the publike exercises in the place where I preach: So doe I offer them to your La. againe, as they be here come forth. What some wise, learned, and godly men my neighbours knowne to your La: thought of them, I haue partly in a word shewed before. I doubt

doubt not but your La: reading of them, will call somewhat of that to remembrance which in the pulpit, you heard me vtter. Howsoeuer it be, I know the Treatise to be such, as may minister profitable instruction to euery reader, and specially to those that be of great calling, many be the causes for the which I haue and still doe much honour your La: your marriage with the right honorable my very good Lord Francis Earle of Bedford, might & ought much to moue me, if there were nothing else. But when I consider your auncient profession of the truth, your open continuance in it still vnto this present day, together with your fauour to the faithfull Preachers of the Gospell, and your sundry fauours towarde my selfe, specially in the desire you shewed to haue my poore seruice vsed in the Church, and that you thought so well of me, as to moue me to the place where I am. All these be as it were so many seuerall bands and obligatiõs, wherein I doo vnfeygnedly acknowledge my selfe to be bound in al duty to your good La:

In

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In witnes whereof, if you will please to accept my putting forth this Treatise in your La: name, as it were my hād & seale to the former confessed obligations, it is a thing which I doe desire of you, and for the which I will be humbly thankfull, promising also at all times still to be readie to the vtmost that is in mee, in the Lord to doe you seruice, as I doe very heartely confesse it to be my duetie.

Much am I bound to the noble house of Bedford, *& vnto your good La: I am hartely thākefull for it, & desire to leaue behinde me some publike testimony thereof: And because my store is so scant, that I haue not seuerall things such as I wish to publish in your names, to testifie my thankefulnesse: I haue been thus bolde, rather to deuide this (such as it is) betweene you, than to leaue out the honourable remembrance of eyther. And indeede sith the most Wise GOD by his prouidence, hath lincked you so neere together, by two honourable marriages, the one of your La: with the right honourable my Lord the grandfather (whereby*

you

Psal. 101.

I will sing mercy and iudgement, &c.

THis is a Psalme of Dauid as it is intituled; but whether it were made by him, before he came to the kingdome, or after he was settled in it, it seemes not easie to determine, neither will I striue much about it. It conteineth a certaine vowe of his, by the which in most solemne manner he bindeth himself vnto the Lord, and promiseth faithfully to doe his duetie, in ordering himself, his house, and the affaires of his state in all wisedome, and according to the perfect way of the worde.

1 *I will sing.* In this verse we haue his generall protestation, which in the verses following, is more particularly (as it

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were) by peecemeales vnfolded and laid open: by that which we doe here reade *mercy*, we are to vnderſtand the care hee would haue, and the fauour that he wold beare to ſuch as did well: and by *iudgement*, the courſe of equitie and iuſtice that he would take, in puniſhing and rooting out the wicked: according as theſe be the ſpeciall endes of all gouernment, and principall things which euery chriſtian Magiſtrate ought to look vnto. And ſo much dooth Dauid in this verſe teach all thoſe that bee in authoritie, and beare any office. Firſt to
Iſa. 32.1,2. comfort and cheriſh ſuch as be good: euen as it is propheſied in Iſai. of a good King raigning in iuſtice, and of princes ruling in iudgment, that they ſhould be hiding places from the wind, a refuge for the tempeſt, as riuers of water in a drye place, and as the ſhadowe of a great rock in a weary land. Whereunto Saint Paul agreeth, ſaying: wilt thou be without
Rom. 13.3. feare of the power, doe well, ſo ſhalt thou haue praiſe of the ſame. And Saint Peter, where he ſaith, that gouernors be

ſent

sent for the praise of them that doe well. 1. Pet. 2. 14

Secondly they be taught, to set themselues against such as bee euill, to discountenance, restraine, and correct them according as the Apostles haue added in the places alledged immediately before. As where the one sayth: *Princes be to be feared for euill works:* & if thou doe euill, feare, for hee beareth not the sword for naught, for he is the minister, Rō. 13. 3, 4. of God, to take vengeance on him that doth euill. And the other: that gouernours be sent for the punishment of euill doers. For these purposes they bee the Lords Lieutenants vpon the earth, 1. Pet. 2. 14. to doe that which he would haue done. Therefore they be called his children, yea by his own name, (God,) that by liuing holily and vnblameably, by patronizing and defending the righteous, & Psal. 82. 6. by punishing of euill doers, as most liuely Images they might represent him, & in some sort set before our eyes what a one he is, euē holy, a louer of those þ doe wel, & an enimy vnto sinners. Great cause ther is, why gouernors shuld thus do For

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Mat.10.16 ſuch as feare God, be here in the worlde as Lambs among wolues, according to the ſaying of Chriſt Ieſus, in danger to be worried and ſpoyled by the wicked, that burne in malice againſt them, except they be bridled by the hand of the Magiſtrate: for, fearing nothing but puniſhment, if vpon the remiſſnes of ſuch as be in office, they may conceiue neuer ſo little hope to eſcape, they will not forbeare that which is moſt outragious, but deſperatly aduēture vpon any thing they like. How much more will they be bolde to doe this, when they ſhall ſee the gouernours, fauourers of thoſe that be naught, & enemies of ſuch as deſire to pleaſe God? ſuch gouernours as thus farr forget themſelues, bee guiltie of a great ſinne. They peruert the ordinance of God, & turne it a clean cōtrary way, in bending the edge of the ſworde againſt thoſe, towards whom they ſhould turne the back, and the back to thoſe toward whome they ſhould turne the edge: Such haue a fearefull account to make to the iudge of all the world, euen

as

as now already in a double reſpect, they be abhominable to him, in iuſtifying the wicked, and condemning the innocent, as it is in the prouerbs. According alſo as Iſayah crieth out: *Woe vnto them that call euill good, and good euill, which iuſtifie the wicked for a reward, and take away the righteouſnes of the righteous frõ him.* The people that haue any vnderſtanding will curſe ſuch: howe much more execrable bee they, in the ſight of the moſt wiſe and all-ſeeing God? They therefore, whome it hath pleaſed God here vpõ the earth to depute vnder him to beare any office, be it neuer ſo meane, muſt know by the example of this holy Prophet, that it is their duetie, to be places of refuge, bulwarks and defences, for ſuch as be carefull to doe well: as on the other ſide, to bee ſo terrible to the wicked, that they may feare to ſee them; and to come into their preſence.

Pro.17.15.

Iſaiah.5. 20.23.

Pro.24.24.

Now we are to remember here, that Dauid vowing this which we haue heard, and the things that followe after in this Pſalm:, doth not this, truſting to

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his owne ſtrength, as if of himſelf he had bin able to do thus, or as if by any grace from God, he looked to be made able in euery thing to doe his duety perfectly. Dauid was more wiſe in vnderſtanding than ſo: hee knewe that his ſufficiencie was from God, and that it could not be, but he ſhould be ſhort in many things: he truſted vpon the couenant of God, who promiſeth to write his lawes in the hearts of his children, to giue them his holy ſpirite, and to pardon their iniquities, as it is in Ieremie. Aſſuring himſelfe then of helpe from God, in a meaſure acceptable to be enabled to doe his duetie, and being fully perſwaded of pardon for the reſt, he voweth as we ſee in this place: and after this maner alſo wee bee taught to vowe for our ſelues, namely that by the helpe and aſſiſtance of God, wee will bee carefull to our vttermoſt to doo our duetie. Vnto this by a ſolemne oath Dauid bounde himſelfe as hee witneſſeth in an other place. So in the booke of Nehemiah it is ſayde, that the chiefe of the people

Ier. 31.33. 34.

Pſa. 119. 106.

Neh. 10.22 30. 31. *&c.*

ple for their brethren came to the oath and to the curſe, promiſing to walke in Gods lawe, to obſerue and to doe all his commaundements, his iudgements, and his ſtatutes. That they woulde not giue their daughters to the people of the lande, neither take daughters of theirs, for their ſonnes: And that if the people of the lande brought ware on the ſabaoth, or victuales to ſell, they would not take it on them, on the ſabaoth, &c. So alſo Ioſua proteſted, that he and his houſe would ſerue the Lord. *Ioſ 24.15.* This may bee very profitable for men, and much help their infirmitie, to conſider when they bee tempted to ſinne, that by their promiſe and oath to GOD they be bound from it. Men otherwiſe eagre vpon play, whereby their wealth and credit bee decayed, to the end they may the rather conquer themſelues in that corruption, bee content by their ſolemne promiſe, vpon ſomething receiued from a friend, to bind themſelues from playe: that when they bee intiſed by other ryotous perſons, they may

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truely answere I may not doe this, I am bound from it, I haue passed my worde to my friend which I must not go from: So no doubt it may much helpe vs, whē we feele our selues stirred vp to sinne, by satan, by the world, and our corruption, to thinke with our selues after this manner: nay this thing I may not doe, I haue giuen my promise to God to the contrary, I haue solemnly bound my selfe, not to consent or to doe any such thing. True it is, our baptisme is a very bond in this matter. For as the *Iewes* circumcision bound them to keepe the whole lawe of Moses: so our baptisme, being the outward receiuing of vs into the visible church and house of God, requireth of vs when we come to discretiō, to apply our selues to al good works, and to forsake all manner of euill, as becommeth the children of such a father, and seruants to such a Lord. But it is good for vs, to bee strengthened with a second obligation, that a two-folde cord may holde vs the fasterr Therefore it shall be well, to doe that also which Dauid

Gal.5.3.

uid doth in this place, euen the ſecond time, yea often times to promiſe vnto the Lorde, that wee will bee carefull to ſerue him, and to walke in his wayes.

Yea wee may not onely thus vowe for our ſelues, but alſo after this ſorte it is lawful for vs to vow for others: namely to doe what in vs lieth, that they may feare the Lord, beleeue his trueth, and walke in his commandements. We may aſſure our ſelues by that which is in this pſalme, that Dauid did this for his houſholde & kingdome. So did Ioſua for his familie, and the chief of the people for the reſt, as we heard before. *Ioſ 24.15. Neh.10.29*

At the coronation of Ioas, there paſſed a couenant betweene the Lorde, the King & the people. Thus ſhould euery Prince promiſe for all the people of his kingdome, & euery houſholder for thoſe that bee of his familie. Yea indeede a childe, which not knowing the right hand from the left, can make no promiſe himſelfe, yet ought not by baptiſme to bee receiued into the church, except there bee ſome to promiſe to do *2.Kin.11. 17.* *Ionah.4.11.*

their

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their indeuour, that it may be well trained vp, and continued in the fayth whereinto it was baptized. The Father or ſome other for him, ought to do this, wherein there would bee good choyce made. For, ſuch as for their ignoraunce and corruption of life, be vnworthy to be reckoned of the church, bee much more vnworthy to be admitted to promiſe for the bringing vp of any, and continuance of them in that faith and holines, which becommeth the children of God the Father, and of the Church the mother. Such as be put in truſt, to take bandes with ſureties for men, are not ſo vnwiſe, careleſſe and vnfaithfull, to take a childe for a ſuretie or one that knows not what he is bound too, or vnlikely for any reſpect to keepe couenant. The miniſters of God be put in truſt by him, as it were to take ſecuritie on his behalfe, that ſuch children as be inroled into his houſe, and reckoned among his, may afterward carrie themſelues dutifully. Childrē therfore without kuowledge and conſcience, Papiſts

piſts and other heretykes none of our communion, and other notorious ignorant and euill liuers, ought not to bee admitted in ſuch a caſe. And therefore thoſe miniſters be much to bee blamed which without difference receiue euery one. We are alſo to remember here, as Dauid promiſeth theſe things, ſo hee was carefull to performe them indeede. And ſo it is ſaide of him: *Thus Dauid raigned ouer all Iſrael, and executed iuſtice and iudgement to all his people.* We learne therefore of him not onely to vow vnto God, but alſo to keepe our vowes, that is to doe ſuch holy and lawful things as we haue promiſed. Euen as in the 50. Pſal. we are called vpon to pay our vowes: And in the booke of the Preacher: defer not to pay thy vow, adding that it is better not to vow, thā to vow & not keep it: The word of a Chriſtiā euen vnto mā, ought much to be reſpected, whether it bee paſſed for himſelfe or for another. Promiſe ought to bee kept in lawfull things though to our owne hinderance, when we are become ſuerty for our brother, Salomon tels vs, that we

2.Sā. 1.15.

Pſa. 50.14. *Eccle.* 4.34.

Pro. 6 1,2, 3,3,4.

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wee are ſnared with our owne wordes, and that it is our duety to humble our ſelues to him to whom we are ſo bound, and to ſee that diſcharged, for the which we gaue our promiſe: How much more ought wee to doe thus, when wee haue vowed vnto God that which is agreeable to his will, what conſcience ought there to bee in vs to keepe our worde to him that is ſo great, and ſo farre aboue all men, whether we haue promiſed any thing for our ſelues or for others? And yet this is a common thing, wherin men preſume and take too much liberty. For notwithſtanding they haue ſome regard of their promiſe to men, ſpecially if they be of great place, yet be they ouer bold with the Lord; ſcarſe once in their life, they think vpon the couenaunt paſſed between his Maieſtie and them in their baptiſme, wherein the very receiuing of the Sacrament bounde them to forſake the deuill, the world, and the fleſh, and to keepe his commandements: And although peraduenture ſince they came to vnderſtanding, vppon ſome ſpeciall

bleſſings

leſſings receiued, or daungers eſcaped, ey haue promiſed to become better, to e theſe or theſe good deedes, to re- urme their houſes, and to forſake all ill waies, ſo binding themſelues (as it ere) by a ſecond band: yet is there not ne among a thouſand, but he dallieth ith the Lord ſo as his word to him is no herwiſe thā wind, the benefit attained r the trouble being paſſed ouer, they e the ſame they were before, notwith- anding their vowe. And as for them at at baptiſme take vpon them to pro- iſe for Children, though it bee before e face of God and of his congregatiō: t where almoſt is there any one, that uer after thinks vpon it? when do they new any care to haue theſe children be- ome Gods children, by watching ouer em, counſelling them, reproouing thē, alling vpon them, and ſeeing them to e taught all ſuch things as a Chriſtian ught to know and beleeue, to his ſoules ealth? We ought therefore the rather remember that which we haue heard ncerning Dauid, and not onely vowe

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vnto God good and holie dueties, but al
ſo carefully to looke to the performanc
of them, vnles we wilbe accounted pro
miſe breakers, & be ſubiect to the curſ
due vnto ſuch.

When hee ſaith that he would ſing
theſe, his meaning is, that when he wer
to recreate and refreſh his ſpirits with
ſong, it ſhould containe matter of in
ſtruction to admoniſh him of his duety
And ſo wee may ſee, that the reſt of hi
pſalmes ſerue to the like end. We learn
of Dauid here: firſt that it is our duet
to ſing, for howſoeuer the Iewes ha
ſome muſicall ceremonies, whereunt
wee are not tied, yet is ſinging an exer
Mat. 26.30. ciſe ſtill continued vnto vs: Chriſt an
Act. 16.25. his Diſciples ſung a Pſalme after th
Iam. 5. 13. ſupper, Paul and Sylas ſung in priſon
Eph. 5.19. Saint Iames exhorteth to ſing, ſo doot
Col. 3.16. Saint Paul to the Epheſians and Colo
ſians. Dauid ſaieth that hee will ſing t
Eph. 1.19. God, and Paul ſpeaketh of ſinging t
Col 3.16. the Lord, teaching vs that this is an exe
ciſe of the religion of GOD; where
wee muſt bee carefull to ſerue him

S

as it ought to be done of vs with great
uerence as that which is done vnto
od, as well as praier, preaching, or hea-
ng of his word: wee muſt not then in
ur ſinging, ſo much reſpect the deligh-
ng of our ſelues or others, with the
weete tunablenes of the voyce, as to do
orſhip vnto GOD by it, and to edifie
ur conſciences: whereupon alſo Saint
aul ſaith, *Sing in your hearts as well as*
th your mouthes, & that too with a grace
inſtructing and teaching your ſelues. We
uſt therefore applie our ſelues to ſing,
d to ſing as vnto God. It is a duetie
ioyned vnto vs: they bee therefore
rofane perſons, which ſcorne at ſuch
ſing Pſalmes, as if it were a note of
e too too holie as they think, to bee
us religiouſlie occupied. And ſeeing
auid being a King, diſdained not thus
doo, why ſhoulde any whatſoeuer
e aſhamed or thinke ſcorne, to honor
od with lifting vp their voyce, by ſin-
ng to his praiſes in their owne hou-
s, or with the reſt of the faithfull
the great congregation? Which

Co. 3. 16.

we

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we are the rather to beare away, because
many that in other places and in bad
matters, be bold inough, and very lowd
in their curſed ſpeaches; when they
ſhould ſerue God with their tongue, to
ſing to his praiſe in the church or in o-
ther company, they be mute and dumbe
as if this exerciſe were a thing too baſe
and vncomely for them. We do furthe
learne here, what ſong to ſing, euen ſuch
Col.3.16. as bee ſpirituall according to the ſpeech
of the Apoſtle: that is to ſay ſuch as ſa
uour of the ſpirit of God, and tend to e
dification, by the which we may be ſtir
ed vp to prayſe God for his benefites, &
the great workes which hee hath done
Exo.15.1, as alſo put in minde of our owne duties
2,3 Such was the ſong of Moſes and Mir
Ila.5.1.2. am, of Iſaiah and Salomon, and ſuch b
all the Pſalmes of Dauid. This alſ
ought to be remembred of vs: for it
not ſufficient for vs to ſing, except ou
ſongs be ſuch as wee haue heard; an
therfore as they are to be reproued th
for too much baſhfulnes or ſcornfulne
abſtaine altogether from ſinging, ſo
the

heir fault very haynous and intollera-
le, that defile their owne mouthes, cor-
upt others, and be offenſiue to chaſte
nd Chriſtian eares, by ſinging idle, vn-
rofitable, drunken, filthy and vncleane
ongs, whereof there is often and lamen-
able vſe among the wicked vpon their
le-bench, & in other places, where bet-
er orders ought to be. And thus much
oncerning the firſt verſe, and the pro-
hets generall proteſtation in the ſame.

2 *I will doe wiſely.* Dauid commeth
ow more particularly to promiſe his
uty in the ſeuerall parts of it. And firſt
n my iudgemēt, in this 2. 3. and 4. verſes
what he would be in reſpect of his owne
ife and conuerſation, and in the reſte
ollowing how he would carry himſelfe
oward others of his houſe and king-
ome. Now it is not to be omitted, that
efore he come to deale more ſpecially
bout his publique charge, he firſt pro-
niſeth thus earneſtly for the good di-
ection of his owne perſon. He knew it
ery well that it was the duty of ſuch as
aue the guidance of others, to guide

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themſelues aright, if they meant by their counſell and authoritie, to keepe them in good order. And indeede this is a certaine truth, men deſire to find occaſions whereupon to refuſe and withſtand the meanes that ſhould bring them vnto goodnes: if they can eſpie any faultes in ſuch as teach or gouerne them, they ſtraight waies imagine that they ſhould neither reproue nor puniſh them. And to ſay the trueth, with what authoritie or maieſty can we finde fau't with anie, for that which wee our ſelues commit and make no conſcience of? Bee wee not worthily ſubiect to the reproofe of Ieſus Chriſt? Hypocrite, why ſeeſt thou a mote in thy brothers eye, and ſeeſt not the beame that is in thine own? So then whereas counſell, reproofe, and correction bee the ſanctified ordinances of the Lord, to bring men into order and to keepe them within good bounds, and ſuch as bee in place to adminiſter any of theſe, be worthy of all reuerence; we may ſee that the things themſelues bee made vnprofitable as water powred out

Mat.7.3,4, 5

out, and the parties (to the dishonour of God himselfe) had in reproach, when there is not a care in them to abstaine from that which they would haue others to leaue, and to doe such good things as they would haue others to doe. When there is this regarde in such as be aboue others, then assuredly their authoritye, counsell, instructions, admonitions, and chastisements, shall the rather bee entertained to the reformation of many, and their persons had in the reuerence, which becommeth their place. Wherupō it is that S Paul writing to Timothy & Titus, ministers & teachers of the Church, chargeth them with this as an especiall thing, to be examples to their flocks; and the selfe same thing dooth Saynt Peter require of the elders in his first Epistle: for howsoeuer the Ministers preach well, and execute the Church censures in the best order, yet shall they (as we vse to speake,) destroy by theyr ill life, that which by their good preaching they woulde seeme desirous to builde vp. No maruaile there-

1 *Tim.* 4. 12
Tit. 2. 7

1 *Pet.* 5. 3.

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therefore though the Apoſtles do ſo earneſtly warne them of that poynt, and that Dauid (deſirous to doe good in his houſe & common wealth gouernment) vow to be thus watchfull ouer his owne life, that the wicked (with whom he was to deale) might haue no exception at all againſt him, and the order hee meant to take for their reformation. Let this poinct then be well marked, as that which is of great importance: And if we bee in any place ouer others in the commonwealth, in the church, or in the houſe, ſo as wee minde to helpe them to doe well, by our authoritie, calling, or place; let vs firſt looke to our owne ſtepps that they bee ſtraight, vpright, and ſuch as they ſhuld be: whatſoeuer wee call others from, let vs leaue our ſelues, and that which wee call them vnto, let vs firſt put our owne ſhoulders to the ſame; not being like the wretched Phariſies, who layde heauy burthens vpon others, themſelues not touching the ſame with their owne fingers. Nor like thoſe of whom

Mat. 23.4.

he Apoſtle ſpeaketh: *Thou that teacheſt other men, teacheſt thou not thy ſelfe? thou that preacheſt a man ſhoulde not ſteale, doeſt thou ſteale? &c.* And yet is this alſo a courſe in reſpect whereof many bee very faulty: ſome in the miniſtery ſpeak againſt this or that vice, which it is known that themſelues doe tumble and wallow in. So are wee to ſay of many that beare offices, by the which they might puniſh and reſtrain euill doers, but themſelues doe euill, and ſo offer their place vnto contempt. The like complaint might iuſtly bee taken vp againſt many houſekeepers, which crye out of diſorders in their children and ſeruants, and yet marre all themſelues by their owne ſinfull example, being guilty of horrible pride, couetouſnes, ſcraping and raking by extreame meanes, ſlaundering and lying, fretting and chafing, miſpending the ſabaoths, and ſuch other diſorders, let vs therefore looke to this, and procure reuerence to our place, and authoritie to the meanes wee vſe

Rom. 2. 21. 22.

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for the reformation of any, by the holie and vnblameable carriage of our ſelues, that wee may the rather doo good to ſuch as by our calling wee be bound to doe good vnto. Who will not eaſilie be perſwaded, that wee thinke the things whereof wee giue them warning, to be ſo euill as we account them, when they ſee vs doe the ſame or the like: nor the things to be ſo good, whereto we exhort them; when they ſhall perceiue in our ſelues no conſcience at all to doe them.

I will doe wiſely in the perfect way: The latter of theſe expoundeth the former, they ſeeme to be both one. To doe wiſely is to walk in the perfect way, and to walk in the perfect way is to do wiſely. Now by the perfect way is meant nothing elſe, but the wayes of Gods law & word, which conteineth true wiſdome giueth wiſedome to the ſimple, and is able to make a man wiſe to ſaluation, and what would we haue more? worthily therfore it deſerueth the name of perfection, being abſolute in it ſelfe, hauing

Pſa. 19.
2. Tim 3. 15

nothing

nothing ſuperfluous, nor any thing wa-
ting, whereunto no man muſt adde in
pain of the curſe, and from the which no
man muſt take, in paine of the ſame. *Apo* 22.18.
So it is ſaid in the Pſalme: *The lawe of* 19.
the Lord is perfect: and Saint Iames cal- *Pſa.* 19.7.
leth it the perfect lawe of libertie, con- *Iam.* 1.25.
taining in it whatſoeuer is neceſſary
for vs to knowe vnto ſaluotion, either
for religion, or for ordering of our life
among men And therefore the Papiſts
be here iuſtly reproued, which at their
pleaſures adde to the worde of God,
and take from it, as if it were an vnper-
fect thing, and needed ſupply or a-
mendment from them: ſhall not ther-
fore the curſes written in that booke,
fall vppon them? But to let them goe,
wee bee taught here, what is true wiſe-
dome, and how onely we may become
wiſe, euen by giuing ouer our ſelues to
walke in the perfect wayes of GODS
worde, there onely wiſedome is to bee
found, & not in the brain of men nor in
the writings of the moſt wiſe mē of the
world, who not being guided by this rule

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doe then ſhewe extreameſt folly, when they thinke to ſhew the very depth of their wiſdome; as it is ſaide of ſuch in
Rom. 1 22. the firſt to the Romanes, without the light and direction of this worde, men be but fooles whatſoeuer they be thoght of in the world; though for the things of this preſent life, they haue neuer ſo many deepe fetches, reaches, and fore-
2. Sa. 16. 23 caſts; though their counſell among men bee as was Achitophels, euen taken for an oracle of God, yet is there not in them, ſo much as one crum of ſound and ſubſtanciall wiſedome. Accor-
Ier. 4. 22. & 5. 4. ding as in the fourth and fifth of Ieremie, the people are charged to be fooliſh becauſe they knew not God: And in the eight Chapt. it is ſaid; that there could not bee any wiſedome in them, becauſe they had caſt off the lawe of
Ier. 8. 9. God, where onely true wiſedome was to be founde. Let vs marke this well: wee doo all deſire to be accounted wiſe, wee abhorre the name of a foole, wee woulde thinke great wronge offered vnto vs, if any ſhoulde tearme vs ſo:

and

and yet it is ſure we are no better, except we vnderſtand the perfect way of God, and apply our ſelues to walke according to his word. So farre are we wiſe as wee knowe that, and ſo far wee bee ignorant and fooliſh, as we be ignorant of that: the moſt part be of another iudgement, they thinke them vnwiſe, yea verie idiots, that bee carefull to liue after Gods commandements, in the deniall of themſelues, in mortification, ſanctification, and crucifying of the world: to beare wrongs and iniuries, to bee readie to forgiue, to loue their enemies, to indure reproaches, ſtripes, impriſonment, loſſe of liuing & of life for their conſcience; they thinke there is no follie greater. On the other ſide, they eſteeme them wiſe, that will put vp no wrong, will ſoone reuenge themſelues, with all extremity will purſue their owne matters, bee cunning to gaine in the world, can ſerue for al times, eſpecially, if they can giue wretched counſell, to ſerue the turne with to effect horrible things, though it bee to lie with the fathers wife, as did Achitophel 2. Sam. 16. 21.

to

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to Abſolom. But theſe ſinfull men controle the wiſdome of GOD, throwing downe & abaſing that which he ſets vp, and aduanſing that which is abhominable in his eyes. Let vs knowe there is no wiſdom but to know God aright, and to reforme our ſelues after his will: this is to bee wiſe vnto ſaluation, euen wiſe indeede; for what wiſdome is it, if poſſiblie wee could with our skill get all the world into our hands, & order all things euery where, according to our own pleaſure, if our ſoule bee loſt and periſh in the end. But inough of this; if wee conſider it well, wee ſhall ſee the vowe of Dauid in this, worthie of our ſpeciall obſeruation; for it is no common thing, to ſee the great perſonages of the world ſuch as he was, to ſubmit themſelues to the gouernement of the word: it is a hard thing for a rich man to bee ſaued, Chriſt ſaith; *It is eaſier for a Camell to goe through the eye of a needle.* Riches and pleaſures choake the good ſeede of the word in the moſt of them, as it is ſaide in the parable. In the Apoſtles time, God had

Matth. 19. 26.

Matth. 19. 23, 24.

Matth. 13. 22.

had not called manie ſuch as Saint Paul witneſſeth: trueth it is, the fault is not in their birth, high places, riches, and aboundance, which all in themſelues be the good bleſſings of GOD; as they were vnto Noah, Abraham, Iſaach, Iakob, Iob, Dauid, Iehoſophat, Ezechia, Ioſia and many others. The onely fault is in the corruption of men, who doo abuſe the faueurs of God, to contrary endes: the better borne, the richer, the higher in place, (for the moſt part,) the more proud againſt GOD and men, the more wanton, loſe and profane, diſdaining all good inſtruction, and taking libertie vnto euery euill, as if no man might controle them: whereas in deed the more of theſe mercies they haue receiued from the Lorde, the more obedient and dutifull they ought to bee aboue the porer ſort: for to whom men commit much, of them they require more: euen as themſelues doo looke for more painefull and truſtie ſeruice at the hands of ſuch their ſeruants, as they haue done moſt for; ſo it becommeth them to knowe,

Matth. 13. 22. *1.Cor.1.26*

*Luk.*12.48.

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knowe, that the Lord hauing done more for them, looketh that they ſhould bee more ſeruiceable to his maieſty, & wholie ſuffer themſelues to bee guided by him, which if they doo not, their account ſhall one day bee verie heauie: for ſuch by the iuſtice of GOD muſt ſuffer great wrath in the end. They therefore whome GOD hath any way aduanced aboue their brethren, giuing them many priueledges and prerogatiues in the world, knowing how hard a thing it is to bee good ſtewards of ſo much, muſt be ſo far off from imagining that in reſpect of their greatnes, they may doo what they liſt, that ſo much the rather, they ought with Dauid to vow to be verie watchfull ouer themſelues, leaſt the deceitfulnes of honor, riches, and pleaſure withdraw their hearts, and ſo to their owne deſtruction they ſhake off the Lords yoake.

Till thou commeſt to mee: Some holding that this Pſalme was made by Dauid, after he was ſetled in his kingdome, think that hee promiſeth here to continew

new dooing well to the end of his life, ſo as walking alwaies in the perfect way, hee would euer bee expecting and waiting, when the Lord would by death take him out of this world; which they vnderſtand by comming vnto him. If wee take it thus, it offereth a very profitable inſtruction, which is, that continuallie wee giue our ſelues to well dooing, that the Lorde when hee calleth vs hence to giue accounts of our ſeuerall ſtewardſhips may finde vs well occupied, for bleſſed ſhall ſuch ſeruants be. There is great cauſe why men ſhould be carefull of this, ſeeing that death it ſelfe, and the laſt iudgement (both which ſhall certainely be) be ſo vncertaine in reſpect of their ſpecial and particular times: whereupon it is, that in the Goſpell wee be ſo often willed to watch, to bee alwaies readie to meete the bridegrome with the wiſe virgins, hauing our lampes burning and ſtore of oyle in them, and with the good ſeruants, hauing their loynes girt, and their lightes burning, to waite for the comming of our Lord. For his

Luk. 12.43.

Matth. 25. 1,2,3. *&c.*

Luk. 12.35, 36.

comming

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Matth. 25. 6 comming ſhall be at midnight, vpon the ſodaine, like the paines of a woman in
1. Theſ. 5 3 trauell, or as the comming of a thiefe,
Matth. 24. 43. when men ſhall thinke all ſafe, and crie
1. Theſ. 5. 2. peace peace. Now how fearefull a thing will it bee then, to bee taken
Matth. 25. 38. vnprouided, as were the fooliſh Virgins, and with the bad ſeruant, which
Luk. 12. 45, 46. imagining that his Maſter will not come yet, giueth himſelfe to drinke with the dronken, and to beate his
Matth. 24. 51. fellowe ſeruants. Surelie ſuch a one ſhall bee ſawne a ſunder, and haue his portion with hypocrites. It is then a moſt fearefull eſtate to liue ſo, as thou feareſt to die, and to come before the Lorde to giue vp thy reckning; it is therefore a profitable meditation and a neceſſarie indeuour for vs, alwaies to remember that wee muſt die, and bee judged; and becauſe wee knowe not when the time hereof will bee, therefore to giue our ſelues no reſt, till our conſciences and conuerſations bee brought vnto ſuch an order, that reſting vppon the mercie

mercie of our God, wee may cheare-
fullie with Saint Paul desire and wish *Phil.*1.23.
for our dissolution.

But for my part, I will rather in-
cline to such as thinke this Psalme
to bee made before Dauid came to
the Kingdome, and that in these
wordes: *Till thou come to mee*, hee
meaneth the accomplishment of that
which was promised him concerning
his establishment in the throne: for
so is the Lord saide to come vnto vs,
when hee bestoweth any speciall be-
nefit, as in Genesis it is saide: *I will* *Gen.*18.10.
*certainelie come againe vnto thee, accor-
ding to the time of life, and Sarah thy
wife shall haue a sonne*: and then this
is to bee the meaning of the Prophet.
O Lorde I will tarrie thy leasure, and
keepe my selfe within the boundes
of my duetie, till thou hast accompli-
shed that which thou hast promised
vnto me, though thou delay the matter,
and put mee off, I will bee content to
walke in the perfect way, and not once
presume

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presume to goe a side out of it, to compas that which thou hast saide that thou wilt giue me. And according vnto this promise of Dauids, wee may see how he carried himselfe: for although there
1. Sam. 16. 13. & 1. Sam 31. were a great space, betwixt his annoynting, whereby hee was by Gods owne mouth proclaimed heir apparant to the crowne, after the death of Saul: notwithstanding hee had the hearts of the subiects: insomuch, as the women in their
1. Sam. 18. 7 songs extolled him aboue the King;
1. Sam. 18. 1 though the soule of Ionathan the kings sonne were lincked fast to him, and so he might haue conceiued hope to haue made a great part against Saul, which continuallie prouoked him, by his most cruell, outragious and vniust persecutions: yet Dauid kept himselfe in his vprightnes, hee hasted not by any indirect
2. Sam. 15. &c. attempt (as did his owne sonne Absolom afterward against himselfe) to seeke his owne reuenge, nor to displace the king & his seed, which he knew in time were to be remoued; but patientlie waited vpon God, dooing his wil. Yea when

God two ſeueral times, had put him into his hands, once in the caue where Dauid and his men were hidden, another time in Saules owne tent, whether with ſuch courage hee had aduentured: hee was ſo farre off, from taking awaie his life, which eaſilie hee might haue done, that it grieued his conſcience ſo much, as to haue cut off the lap of the Kings garment at the one time, & he ſharplie reproued Abner for guarding the Kings perſon ſo weakelie and careleſſlie at the other. Thus did the holie man carrie himſelfe in the perfect waie of patience, and loyaltie to his cruell prince, and perſecuting father in lawe, till GOD himſelfe by the waie that hee appoynted, had ſet him in the Kinges ſeate. And ſo wee bee taught here concerning ſuch things, as in time be likelie to become ours, either in reſpect of the generall promiſe of GOD made to vs, or elſe of the ordinarie waie, whereby hee conueigheth ſuch things to his Children, to attend vpon him patientlie, till it pleaſe his

2. *Sam.* 24. 6

2. *Sam.* 26. 12.

2. *Sam.* 24. 6.

2. *Sam.* 26. 14, 15, 16.

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Maieſtie to giue them vnto vs. He
knoweth the moſt fit ſeaſon to doo eue
rie thing in, when it ſhall moſt aduanc
his name, and yeeld vs eſpeciall comfor
we may not therefore preſcribe him, t
appoint when wee will haue any thing
neither muſt we, if hee tarrie long ente
into any euill courſe, for the attaining o
that which hee hath paſſed vnto
by his worde alreadie, but ſtill per
ſeuer to walke in his waies, till he
bring euerie thing to paſſe, beeing a
ſured, that for as much as hee is ho
Apoc. 3.7. lie and true: therefore hee will neue
fayle vs in the ende. This wee ough
to remember; for euen they whic
bee well diſpoſed, doo often offen
herein: Abraham and Sarah had God
Gen. 15.5. promiſe to haue ſeede, but becau
Ge. 16.1.2. it came not ſo ſoone as they deſire
they forget themſelues ſhamefullie
Sarah becommeth no better than
baude, in putting her maide into he
Husbands boſom, and the olde ma
is too eaſilie intiſed to defile his bodi
with horrible adulterie, and that wit

an Ægiptian ſtranger. So alſo Rebecha beeing aſſured by the Oracle of GOD, that Iaakob ſhould haue the birth-right, and ſuperioritie ouer Eſau, taketh an indirect and ſinfull courſe, in teaching her ſonne to diſſemble and lie; and ſo by wicked meanes to attaine that, which GOD had before aſſuredlie promiſed. If ſuch rare godlie perſonages as theſe, were thus ſoone drawne aſide in this caſe, what cauſe haue we to feare and ſtand in awe? Therefore wee muſt alwaies remember; that as GOD promiſeth good thinges to vs, for our Soules and Bodies: ſo muſt wee not bee our owne caruers of them, but onelie content our ſelues to come by them by ſuch waies as GOD alloweth and hath made lawfull vnto vs, beeing well pleaſed to bee without them ſo long as hee ſeeth good, aſſuring our ſelues, that in their due time wee ſhall attaine them. And ſo much dooth Dauid teach vs. Howſoeuer therefore the Lorde hath promiſed to ſuch as feare him,

Gen.25 23. and Gen. 27.6,7. &c

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health, Children, and other outward
neceſſarie and conuenient things, ye
if wee be without theſe, or any of them,
wee muſt bee content, and tarie his lea-
ſure, in any caſe not preſuming to vſe
anie euill waie forbidden by him to
attaine and compas them. It followeth.

I will walke in the vprightnes of my heart, in the middeſt of my houſe. He vow-
eth here that hee would not onelie ſtu-
die to carrie himſelfe well before men
and in companie, but alſo ſecretlie in his
owne houſe, within his owne walles
where hee had no witneſſes to ſee or
heare him, euen there to keepe a watch
ouer his heart, that it might bee ſingle
and vpright, and his conuerſation ſuch
as it ought. Which thing proueth that
hee did vnfeignedlie feare God, dooing
good things and abſtaining from euill, e-
uen for conſcience ſake, becauſe GOD
had commanded the one, and forbidden
the other without ſeeking the praiſe, or
fearing the diſpleaſure of men: and in-
deede this minde ought to bee in euerie
of vs, when wee bee alone by our ſelues

to

to doo our duetie, as well as if all men beheld, and to bee as carefull then not to sinne, as if all the worlde looked vpon vs: for hee that is holier and mightier than they all, euen GOD himselfe seeth vs euerie where: his eyes beholde all things, they are naked vnto him, *Pro.* 15.3. wee cannot any where hide our selues, *Heb.*4.13. neither vppon the Sea, nor vppon the land, neither in the day, nor in the night, hee seeth alike in both, darkenes and light bee all one to him, as Dauid saith in another place. Yea he searcheth *Psal.* 139. 12 the hearts, and is priuie to the secret *Ier.*17.10. conceites and purposes thereof; how much lesse can any word or action of ours, (though spoken or done neuer so closelie) be hidden from him? Wee may well thinke that Dauid meditated thus with himselfe, and therefore the rather promised to be as watchfull in his house and priuie chamber, as hee was in the sight of all the worlde. And surelie it will not a little helpe vs, to this Christian and conscionable dealing, if wee often thinke with our selues vpon Gods

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continuall preſence, if wee ſay where-ſoeuer wee bee: God is in this place, hee will heare and ſee, whatſoeuer I doo imagine, ſpeake, or doo. Doo we not perceiue, that the preſence of a mortall man or woman, deoth manie times bridle vs from that which wee would doo, if wee were alone? Is there any almoſt ſo ſhameles, to ſteale, commit fornication, lie, deceiue, ſlander or curſe, when other bee preſent to beare witnes of their naughtines? And ſhould wee not much more maſter our ſelues from euill, if wee alwaies remembred, that GOD which will one day iudge vs, is with vs euerie where? How would a thiefe feare to ſteale before him, that he knew ſhould after bee his iudge? And how ſhould wee tremble to doo euill in the preſence of him that ſhall iudge the world? This ought to be thought vpon by vs, for there is much hipocriſie, there bee many diſſemblers; which whatſoeuer they doo wel, it is onlie becauſe they would be ſeene of men as Chriſt ſaieth, when they be in companie they vſe good ſpeaches,

Gen. 18. 25.

Matth 6. 2. 5.

ſpeaches, and ſometime will doo good deedes; but alone, or in their houſes with ſuch as they dare truſt, they boldlie aduenture vpon euerie abomination, there is ſcarce any thing ſo horrible, but they giue themſelues vnto it. One to profane the ſabaoth, to adulterie and fornication: another to dronkennes, another to ſlandering of the quicke and dead, to ſpeake euill of thoſe whome they praiſe to their face, to paſſe al bounds in chafing and fretting, to oppreſſe the poore and needie, to take all aduantages of them, and to grinde their faces as the Scripture ſpeaketh. And yet when they bee in companie, eſpeciallie of ſuch whome they cannot but reuerence for their callings and graces, and of whome they deſire to bee well thought and reported, they pretend great holines, as if they had as much deſire as coulde bee in any, to doo well themſelues, and to haue their houſes brought into good order. Doo not theſe plainelie witnes themſelues to bee guiltie of horrible Idolatry, in that they

Amos. 8. 4. 6

Iſa. 3. 16.

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Isa. 2.22. more feare man, whose breath is in his
Heb. 12.9. nostrells, than they doo God himselfe the father of spirits, in that they dare presume boldlie to doo and speake that before him, which they would be ashamed should come to the knowledge of any, neuer so meane, much more of a Magistrate, a preacher, or some such other. The Lorde meeteth with such as these often in this world, beside the iudgement at the last day, that shall bee pro-
Eccl. 12.14. nounced vpon their hidden things; for as euen now hee is priuie to their most secret priuities: so sometimes hee causeth such things to their great reproach to be commonlie knowne abroad, which they most carefullie and cunninglie (as they thought) deuised in their closets; and howsoeuer in respect of their great callings, they bee now and then spared, while they be here aliue, because there be few that dare tel such the truth: yet at their death often the sting of conscience inforceth thē to lay opē their abominations in the bitternes of their soules, & being once dead there is no further sparing

of

of thē. The ſcrol and regiſter of their iniquities is layd open before the worlde, ſo as their name was not ſo honourable & precious in their life, by the faire ſhew of painted holines they made, as it becomes ſhamefull and diſhonourable after their death, when the chanell is raked, and the truth of their ſecret wickedneſſes is brought to light. Dauid himſelfe wee may think conceiued, that it ſhould neuer haue been reuealed, concerning the defiling of Vriahs wife and the ſlaughter of her husband his faithfui ſubiect: for aſſuredly hee dealt warilie; hee had men for the purpoſe, ſome to keepe his counſell that brought her to him. Either he wrote himſelf, or els had ſome other truſtie ſecretary to write to Ioab. But beholde howe the iuſt God ſuffereth not that worthy man to beare away this ſcotfree. It was not long after brought to light, & now all the Church in the worlde ringeth of this adultery and murther committed by Dauid. Let vs therefore bee wiſe and keepe a watch ouer our ſelues, to doe, ſpeak and thinke

2. Sam. 11.

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thinke alwaies that which is righteous and good, not only when we be ſeene & heard of men, but alſo, when God onely that ſhall iudge, is preſent as he is euery where, according to that which Dauid voweth here.

3 *I will ſet.* As he had before promiſed to doe well, ſo here he proteſteth to keepe himſelfe from euill, according to the duty which he ought vnto the Lord. For ſo indeede the caſe ſtandeth, betwixt his maieſtie and vs, we are bound to him in two bands, the one to doe whatſoeuer he commaundeth, the other to leaue vndone whatſoeuer hee forbiddeth, ſo as we bee alike guilty before him, if wee doe the latter, as if we leaue vndone the former. A poynt to be marked of vs: But the ſpeech of the prophet is to bee conſidered; for hee ſaith not, I will keepe my ſelfe from this or that wickednes, and from ſome things that bee euill, but from all manner of euill whatſoeuer, ſo as hee woulde not in any thing preſume to do that which God had forbidden.

He

He knew well that the Lord requiring perfect obedience, had not restrained him in some sinnes, and giuen him a dispensation in others; whereupon he voweth thus solemnly, that hee would set no wicked thing before his eyes. Teaching vs by his example, how carefull we ought to be to purge our selues from whatsoeuer is offensiue to the maiesty of God, though it sauour neuer so much of profite and pleasure vnto vs. And thus be we taught in other places of the scriptures, as where the Apostle sayth: *Let vs cleanse our selues from all filthines of the flesh and of the spirite.* And againe: *Laying aside all maliciousnes, and all guile, and dissimulation and enuie, and all euill speaking, as new borne babes desire the sincere milke of the word.* S. Iames also exhorteth after the same maner saying: *Lay aparte all filthines and superfluitie of maliciousnes.* The word (*all*) is to be noted; for it warneth vs of the selfe same thing, wee heard before, namely that there must not bee fostered in vs any maner of corruption either inwardly or out-

2. Cor. 7. 1.

1. Pet. 2. 1.

Iam. 1. 21.

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outwardly, becauſe the Lord whoſe we bee, for as much as hee hath bought vs with a price, will bee glorified of vs in
2 Cor.6.20 bodie and in ſpirite, as it is ſaide: wee muſt remember, that as one diſeaſe in the bodie, if it be not looked vnto, will bring on many other diſeaſes and death itſelf in the end: So if we entertaine any one ſinne, and ſubmit our ſelues vnto it, it wil not only bring in other ſinnes, but alſo condemnation it ſelfe at the laſt: euen as we be taught by Saint Paul, ſay-
1.Cor.6.9. ing: *Be not deceiued, neither fornicators,*
10 *nor Idolaters, nor adulterers, nor Wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor raylers, nor extortioners ſhall inherite the kingdome of God.*
Apoc.22.15 And in another place it is written: *Without ſhall bee dogges and inchanters, and whoremungers, and murtherers, and Idolaters, and Whoſoeuer loueth or maketh lies.* From which places wee are to learne, that the holy ghoſt ſaith not, hee that is all theſe, or doth all theſe ſhall be condemned, but hee that without repentance is any of theſe, or giueth himſelfe

ouer

ouer to any of these. We desire that our seruants should be obedient to vs in all things,& so it is their ducty in the Lord: ought we not much more to subiect our selues as dutifull seruants to God our maister in heauen. We greatly disalow it, if a seruant in some poynts seruing vs very wisely, carefully, and faithfully, should in other thinges presume to walke in a course contrary to our plaine commaundement to vex vs. And shall we thinke, that the Lorde hath not iust cause to burne in wrath against vs, if wilfully we shall go against his expresse and knowen will, howsoeuer in other things,we pretend some care to doe our duetie? let vs therefore looke well vnto it. Wee see here what puritie of bodie and minde we should striue vnto by the example of Dauid. True it is, wee can neuer attaine this while we be here, to be altogether without fault, but this is the thing which wee must ayme at and pray for. And therefore they be wretched men which vse to reproch such as haue this care as if they were too precise.

Col.3.22.

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ciſe. They be far inough from thinking thēſelues pure without ſin, which they know and profeſſe they cannot be here; although, on the other ſide, they both know and profeſſe to all the world, that (to their vtmoſt) they ought to endeuor and labour for this perfection. And ſo brethren let each of vs doe: we haue this care of our bodies, that there is not any infirmitie, be it neuer ſo little, which we ſeeke not to cure: the leaſt ſpot in our faces we cauſe to be wiped away, and the leaſt weede in our gardens to be pulled vp: ought we not much more to be careful to rid our ſoules of euery corruption, eſpecially the danger being ſo great, as we haue heard before. This poynt is the rather to be vrged, becauſe many, which in their bodies, houſes, and gardens be too too curious, to haue all things, neat, fine, handſome, and trim, are content that their ſoule, be laden with corruptiō, full of ſtinch, ſores, & botches, ouergrowen with the briers & thornes of ſinne, to haue no ſound or ſmooth place in it; and eſpecially if they make ſhewe of

care

care in ſome things, they ſtreyt imagine that in other things God will bee content and beare with them, notwithſtanding they take liberty. So ſhall you ſee that ſome, which would ſeeme to make conſcience of theft, whoring, drunkennes, and open blaſphemy, wil yet profane the ſaboth by iournies, markets, accoũts caſting, ſending ſeruants here and there; they be cruel & oppreſſe, they be proud, they make no ſcruple at all to ſpend that riotouſly, & in vaine vnneceſſary pomp, which ought to be laid out to maintaine Gods ſeruice. But let vs beware of ſuch things: Sathã careth not how he haue vs, ſo hee may haue vs at all, whether by whordome, pride, oppreſſion, or by any other ſin. The reward of euery ſin being death without true repentance and the mercy of God, we muſt take heede of euery one, bee it neuer ſo ſmal in our eies. We muſt hate euen the garmẽt ſpotted with the fleſh, yea abſtain from euery ſhew of euil. And euil muſt not be meaſured as it ſeemeth to vs, but as it is in ỹ ſentence & iudgemẽt of the Lord ỹ lawgiuer & iudge. We ought to be ſo far off, from

Iude 23.

1. *The.* 5. 22

Diuin. O. 1916a

from foſtering our ſelues in any one ſin, that cleane contrarywiſe, we ſhould cō-ſider what the ſinne is whereunto wee be moſt giuen, and into the which wee fall moſt often and eaſily, and from the which wee bee hardlyeſt reclaymed, a-gainſt that wee ſhould ſtrengthen our ſelues with ſpiritual armour. As in towns of warre that be beſiedged, the fortifica-tion is moſt, where the wall is weakeſt, & it would be coūted madnes to rampier vpon the ſouth ſide wher no aſſault is, & to leaue the north ſide naked and open wher the battery is hot, & the aduerſary ready to enter: ſo ought it to bee in our ſpirituall warfare. Thou cryeſt out vp-on adultery, whoredome, drunkennes, and blaſphemy: againſt theſe thou art armed on euery ſide, Sathan aſſaulteth thee not there, he knoweth it were but vaine and loſt labour; for the ſhame of the worlde weaknes of bodie, or feare of puniſhment by the magiſtrate doth bri-dle thee. He that knewe Eue to bee the weaker of the two and therfore alſo laid battery at the ſaluation of mankinde in her

her rather than in Adam, knoweth alſo where thou art weakeſt, and where he is moſt likely to preuaile, and there giueth thee the battaile, peraduenture thou loueſt the world ouer much, thou coueteſt riches or honour: looke to thy ſelfe, whē the queſtion is about ſuch things: when occaſion offereth it ſelfe into thy hands to attaine theſe by euill and vnlawfull, wicked and ſinfull meanes, Sathan will not faile to make thee offer of all the world, if thou wilt robbe God of his due and fall down to worſhip and obay him, as he did to Ieſus Chriſt. When there is an offer made thee to come by any of theſe, with the breach of Gods commādement, with his diſhonour, and the diſhonor of thy profeſſion; beware leaſt then Sathan not onely aſſault thee, but alſo ouercome thee. It may be that thou art giuen to impatience, to be ſooneſt irred, eaſily prouoked, and then to forget thy ſelfe, to paſſe all good bounds, take heede when thy patience is tried, whē thou art ill dealt with & abuſed, by thy husband, wife, children, friends, e-

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nemies, or ſuch from whome thou looked ſt for all good, duetiful and comfortable vſage, leaſt then Sathan draw thee to that which is altogether vnſeemely & vncomely for thee. It were too long to reckon euery particular. Sathan knoweth the time when, the place where, and the occaſion wherupon he is likeſt to ſurpriſe vs: we ought therfore (knowing his ſlights) to be armed from top to toe with the whole armour of God, that we be at no time, nor in any part of vs vnarmed, and ſo put our ſelues in danger to be vtterly ſpoyled. And this in my iudgment is not the leaſt poynt of wiſdome in a chriſtian, if wee know what the ſins be, with the which we are moſt eaſily ouertaken, againſt them to ſtrengthen our ſelues: as on the other ſide it is extreame folly, for vs to bee in deteſtation of ſome corruptions, whereinto for ſome outward reſpects, wee bee not like to fall, and in the meane time, to lye open to the aſſaults of the deuill in other iniquities, which with leſſe danger of credit, and feare of men we may

doe.

doe. Let vs goe on to the reſt.

I hate the works of them that fall away.

By *them that fall away*, the ſcripture cō-monly vnderſtandeth ſuch, as leaue the ſtanding that ſometime they had, that is, forſake and turne away from the holy profeſſion and good life, which before they made ſhew of, as the ſow waſhed to her myre, and the dogge to lick vp a-gaine his filthy vomit: according to the ſpeech of Saint Peter. This Dauid ſaith, he did hate. His ſpeech muſt be marked of vs, for it ſheweth the vehemencie of his affection againſt this iniquitie. Hee ſaith not, I miſlike it, or it diſcontenteth me, but I hate it, I abhorre it, it is an abhomination vnto mee And indeed thus wee ought to be diſpoſed, againſt euery ſinne, eſpecially againſt the height of ſinne, and higheſt of ſinners. Saint Iude willeth vs to hate the garment ſpotted by the fleſh: and this Prophet in another Pſalme ſaith, that hee hated the wicked with an vnfayned hatred; not in reſpect of their perſons, but in reſpect of theyr horryble tranſgreſſions,

2. *Pet.* 2 22

Verſ. 23.

Pſa. 139. 22

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by the which they rose vp against God himselfe, as it is there written. This is the zeale that ought to be in vs, and there- fore be we redeemed after this maner to be zealous, as the Apostle speaketh Tit. 2. 14. zeale is not only in our feruent and burning desire toward that which is good but also in a vehement loathing & detestation of all that is euill. Let vs look vnto it, and take heede of lukewarmnes seeing the Lord threatneth to spue out such. And yet is this a common corruption: men doe good things coldly, as if they had no life at all in them. So they pray, heare the word, and do the workes of charity and mercy, as if they did them with wearines, and had no comfort in them. Apoc. 3. 16.

There is no heate in them against sinners; when their owne faults and the faults of others bee in question, they thinke it sufficient to say, it is naught, or it was not well done, when oftentimes they smile and laugh at whoredome, dronkennes, theeuery, swearing, profaning of the sabaoth and such like.

So

o far off they be from the zeale of God,
hich cannot but worke in such as haue
, an earnest inward dislike, and wring
orth from them speeches and actions
shew it abroade. Such was the zeale
f Moses, when for the peoples Idola-
ie. hee brake the tables of the Lawe: *Exo* 22 19.
Of Phineas when he slew the Israelite *Num.*25.8.
nd the Midianitish woman commit-
ng fornication: Of Ezra renting his *Ezra.*9.3.
othes, & tearing the haire of his face,
hen he heard of the vnlawful mariages *Neh.*13 15
mong the people of God: Of Nehemi-
h, against such as profaned the sabaoth
y their markets, protesting hee woulde
y them by the heeles if they did it any
ore: Of Lot vexing his soule in So- *Neh* 13.21.
ome at their wretched conuersation; 2 *Pet.*2 7.
nd of Christ himselfe whipping the *Ioh.*2.15.
uyers and sellers out of the Temple.
rue it is, the actions of some of these
ere extraordinary, neither is it lawfull
or euery priuate man to follow them.
ut thus far euery of them doe require
ur imitation, that our hearts inwardly
e no lesse set on fire against sinne, than

Pigge, O. 1616

were theirs and that ſo far as our calling will giue vs leaue, wee doe outwardly in ſpeech or otherwiſe make the affection of the heart to appeare. Hee ſaith that this ſhould not cleaue to him; his meaning is, that howſoeuer others turned aſide or fel away, yet he would ſtill continue in his vprightnes. And ſo hee doth teach vs in the ordering of our life, not ſo much to looke what others do to follow them, but to conſider what God commandeth vs, and to doo that: for we liue not by the example of any, but by the rule of Gods lawe. He dooth not bid vs be in all things to follow any man: and indeed if we did, in many things we ſhould doo amiſſe. S Paul himſelf, requireth vs to follow him no otherwiſe but as he followeth Chriſt. This is a thing that needeth to be vrged: for many offend very much in it. They thinke they may lawfully do that which others do, and therefore do rather reſpect what is the courſe of other men, thā what it is that God cōmandeth. And yet their madnes herein appeareth the more, that they propoūd to themſelues the examples of the worſt

1. Cor. 11. 1

places,

places, and the worſt diſpoſed perſons. As for example, they which dwell in townes wher the light of Gods word ſhineth, diſcouering al darknes whē they be cal'led vpon to doe their duetie to leaue this diſorder or that, in the abuſe of the ſabaoth or otherwiſe: They ſtreyght aleadg, that in ſuch a town & ſuch a town (naming a town vntaught) they do ſo, & why ſhould not we do ſo too? So is it for ſpeciall perſons, the moſt parte take example frō profane & godles men, wheras our ſafer courſe were, if we wold needes be directed by others, to looke to ſuch as be better taught thā our ſelues, & haue gotten a greater meaſure of ſpirituall grace. So Salomō exhorteth vs to walk in the way of good men, & in the Epiſtle to the Heb. we be called vpō to be followers of ſuch as through faith and patience haue attained the promiſe. And yet theſe muſt not otherwiſe bee regarded, but as they treade in the ſteppes of the LORD. For what man was euer without faulte? woulde any thinke that his wife had warrant to playe the

Pro.2.20.

Heb.6.12.

harlot, becauſe other women doe ſo? or would any man take it well, that his ſeruant ſhould ſay vnto him, other mens ſeruants commit whoredome, haunt alehouſes, be gameſters, lie out of their houſes, neglect their buſines, therefore I wil do ſo too. Euen ſo know it thou, that it ſhall not help thee before the Lord to ſay that others did this or that, therfore thou thoughtſt it lawfull for thee to doe the ſame. For God gaue not thee (as I ſaide) the examples of men to liue by, but his owne commandements. Wher-vnto men fearing God haue had regard, when all other liuing in their time & in thoſe places were corrupt and naught.

Gen.6.9. So was Noah a iuſt man in his generation, when all fleſh was gone out of the

2.Pet. 2.7. way. Lot cõſented not to the wickednes of the Sodomites, but was grieued at it.

Iob.1.1. Iob feared GOD in the land of Vz among the heathen & ther kept his childrē in good order.

Luk.1.6. Zacharie & Elizabeth in thoſe euill dayes walked in all the

Ioſ.24.15. commandements of GOD. And Ioſua vowed, whatſoeuer others did he & his houſe

houſe would ſerue the Lord. And this ought to be our courſe, we muſt chuſe rather to goe to heauen alone, than to hell with companie; to walke in Gods commandements though there be no other to goe with vs, rather than to ioyne with all the world in abomination and ſinne; we muſt be content though for our fewnes this waie, men note vs, poynt at vs, and ſay, there is a profeſſor, a holy man, a Goſpeller or ſuch like: we may not be like others whatſoeuer in any thing that is euill, but ſtill keepe our ſelues in the feare of God, notwithſtanding all elſe ſhould goe aſide from him.

Concerning them that haue begun wel, and continue not, their ſtate is fearefull for the Lord requireth, that we hold on to the end telling vs, that ſuch onelie be bleſſed, ſo as whatſoeuer they haue done or ſuffered before for his ſake ſhall be in vaine except they perſeuer, according as it is plainely to be gathered from the words of our ſauiour Chriſt. And out of Ezechiel, where wee bee taught, that if the righteous man forſake his righteouſnes,

Matth. 24. 13

Ezech. 18. 24.

Pigge, O. 1976

righteousnes, and returne againe to the seruice of sinne, then al his former goodnes shall be forgotten, and he shal dye in the iniquity which he hath committed. 2. Pet. 2. 22. Yea Saint Peter saith, it had been better neuer to haue knowne the waie of righteousnes, than hauing entred into it to forsake it, and to returne to the former bondage, like the sow to the mire, & like the dogge to his filthie vomit: whereupon it is that in the word of God, we bee so often exhorted to continue in the truth, and that S. Paul praieth to God Phil. 1. 10. for some that they might hold on to the end. And let vs I beseech you looke wel vnto it, that we do not vpon any occasion suffer our selues to bee drawne out of the way, vnlesse we meane to lose all wee haue done before. Let vs not be wearie Gal. 6. 9. of well doing, there will come a time to reape, if we faint not, when wee shall see, that our labour in the Lorde was not 1. Cor. 15. 58 vaine: let vs vse all good meanes of praier, preaching, the Sacraments, and other christian exercises publique and priuate, that we may not onelie continue

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in the good whereinto wee bee entred, but alſo increaſe and goe forward, euer waxing better, as Salomon ſaieth, *The waie of the righteous is as the ſunne that ſhineth brighter and brighter, euen till the perfect daye*. And ſo much the rather ought wee to bee carefull of this, becauſe as ſathan and our owne corruption, will doo what they can to keepe vs from euer entring into the right waie; ſo beeing entred, they will not ceaſe, to doo what they can to puth vs out of it againe: whereupon there is ſometimes offer made vnto vs of profits, or of pleaſures and delights if we will leaue that good courſe of ours; ſometimes wee bee threatned with the loſſe of friends, with the loſſe of goods, and of life it ſelfe. Now it ſhall bee impoſſible againſt the alluring intiſements of the one, and the battering cannon ſhot of the other, to keepe faſt the faith and a good conſcience, except by praier and other holie meanes, wee get vnto our ſelues inuincible ſtrength, which alſo God hath promiſed

Pro. 4. 18.

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promised to giue, if wee seeke it at his hands and bee not wanting vnto our selues. Euen as we see the field alreadie fought & won, not only by Christ himselfe our head but also in his name by many our brethren compassed with like infirmities, whose bodies bee asleape in the earth, their soules in heauen triumphing ouer satan, sinne, the world, and all their enemies. It followeth.

4 *A froward heart shall depart from me:* we doo commonlie call it frowardnes, when vpon euery small occasion we bee disquieted, testie, and angrie; which indeede is a great fault: for patience becommeth the children of God, they must not rashlie bee angrie, nor easilie prouoked to wrath: *Bee not thou of an hastie spirit to be angrie* (saieth Salomon) *for anger resteth in the bosome of fooles.* Eccles. 7. 11 But by a froward heart here, wee are to vnderstand a thing more generall, namely a corrupt heart, that stoopeth not vnto God such as be the hearts of all men by nature. So as Dauid here voweth no other thing, than that which Christ calleth

leth vs vnto, when he ſaith let a man denie himſelfe: and Saint Paul, where he ſaith, put off the olde man; he meaneth then, that he would looke to the reformation of that heart of his, which by nature was peruerſe, froward and crooked, he would labour to bring that into good order. Wherein he ſheweth great & ſinguler wiſdome: for this is the right way to amend the life, if men begin at the heart. From thence commeth life and death, from thence iſſue adulteries, fornications, euill thoughtes, murthers, theftes, falſe teſtimonies, ſlanders: of the aboundance therof the mouth ſpeaketh, as it is in another place; yea the eyes ſee, the hands worke, the feete goe, and the whole outward man is applied; that is as it were the commander and directer of al the members and parts of mans bodie. Therefore as hee that deſireth to haue ſweet and wholſome water flowe, muſt firſt purge and make cleane the ſpring head, ſo he that deſireth to haue his outward conuerſation reformed, muſt begin at the heart, praying that that may be

Matth. 16. 24. *Epheſ.* 4. 22

Pro. 4. 23.

Matth. 15. 19. *Matth.* 12. 34.

Psa 51. 10. bee cleane, as Dauid dooth in another pſalm. And indeed they that cõtent thẽſelues to do ſome good deeds, or to leaue ſome euill things outwardly, without labour to plant ſound knowledge in the heart, with loue of the one & hatred of the other, do like thoſe fooliſh mẽ which pretending a deſire to haue al weedes remoued out of their gardens, cut off only the toppes & let the rootes grow, or deſiring to haue wholſome hearbs & flowers growe, plant only the leaues of them. Let vs therfore keep the heart with al diligence; & ſeeing it is in vs by nature no otherwiſe, than deceitfull and foule, ignorant and naught altogether, like an old rotten filthy garment that cannot be amended, let vs put it off as S. Paul ſaith, refuſing to take any direction from it, and wholy reſigning vp our ſelues to the Lord, praying him to giue vs a new heart and to take away the old, as he hath promiſed.

Ier. 17. 9.

Ezech. 11. 19

I will know none euill: that is, I will acknowledge or like of no euill, as this word *knowe*, is diuers times thus taken

Pſal. 1. 6.
Matt. 7. 23.

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in the ſcriptures: ſo then whereas in the verſe going before, he vowed to do no euill, here he voweth that his inward affection ſhould be anſwerable to his outward practiſe. And it is a thing worthy to bee remembred and followed of vs; for there bee many, which outwardlie leaue euil, whoſe heart notwithſtanding taketh pleaſure in euill, ſo as they had rather do it, if they were not for ſome outward reſpect of fauour, ſhame, credit, or puniſhment kept from it; in whom ſinne is rather reſtrained, than mortified or ſlaine by the ſpirit, as it is in the faithful. And ſo they ſhew themſelues to be very hipocrites, & in a fearefull curſed eſtate. *Rom. 8. 13.*

We muſt therfore learne of the prophet here, ỹ all outward leauing of euill, muſt com from an heart abhorring euill, if we wil haue our leauing of it, to pleaſe God. For otherwiſe what do we more thã the heathen, who for ſome cauſes abſteined from euill things, although the heart were altogether ſet vpon miſchief? And thus much concerning that which Dauid voweth for his owne perſon. In that which

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which followeth in the Pſalme, he ſheweth vs what a one hee woulde bee toward others, in the common wealth as he was a magiſtrate, and in his houſe as he was the maſter of it. And this is to be marked of vs, as an eſpeciall ſigne of a good conſcience in the Prophet. For he contenteth not himſelfe, with generall well dooing, but alſo promiſeth to performe ſuch dueties as appertained to his more particular callings: euen as this was his duetie, and is the duetie of euery of vs, not onely to learne what appertaineth to vs as we are Chriſtians, but alſo what we ought to doo in this or that calling wherein God hath ſet vs. For thus hath he diſpoſed of things in this world, as it is in the houſe of a great perſonage, where beſide the common ſeruice of the houſe, manie haue their ſpeciall offices, one in the chamber, another in the hall, another in the ſtable, another in the paſtures, which euery one in his ſeuerall place muſt looke vnto So hath the Lord don with vs here: beſide the general duties comon to all that profeſſe his name,

one

one of vs is a Magiſtrate, another a Miniſter, another a houſholder, one a ſonne or daughter, or a ſeruant: one a rich man another a poore man, one a buier, another a ſeller: euery of vs ought ſeriouſlie to conſider, what place we haue, and to doo ſuch dueties as belong vnto the ſame. For as it will not diſcharge him that hath the charge of the chamber, kitchen, or ſtable in a noble mans houſe, to buſie himſelfe neuer ſo much in ſuch things as belong to al the houſhold, if in ỹ meane time the things of their proper offices be neglected: ſo will it not diſcharge vs before God, though we ſhew great zeale in the cõmon dueties of chriſtianitie, if we be careles & negligent in our particular callings. Therefore it is in the word of GOD, that each ſtate is taught ſeuerallie. Kings and magiſtrates what belongeth to them, Miniſters, what to them, priuate men, fathers, mothers, husbands, wiues, childrẽ, ſeruants, rich, poore, their dueties proper to their ſeuerall places, that no man might think to goe awaie with a ſhew of a generall

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good meaning, ỹ is not careful to do that which apperteineth to his place. This is the rather to be ſtood vpon, becauſe the moſt part be faultie about it, the nũber being very few, which haue any conſcience at all of their ſpeciall office and calling. Where almoſt is a miniſter that doth the workes of a miniſter? Where is a magiſtrate that dooth the workes of a Magiſtrate? Where is the houſgouernor, the rich man, poore man, husband, wife, childe or ſeruant, which throughlie weigh what it is that GOD requireth of them in that ſtate of theirs? And yet it is a common thing in men, when they will praiſe a Miniſter, to ſay hee is an honeſt man, hee liueth well, though hee preach not: whereas the thing that dooth ſpeciallie commend a Miniſter indeede is his preaching, when it may be trulie ſaide of him, he is a skilfull and painefull teacher. So they ſay of men in place of gouernment: they bee good gentlemen, and keep good houſes; whenas oftentimes many of thẽ puniſh not offences, and ſuppreſſe not diſor-

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ders in the places where they dwell, as were their dutie. Whereas the proper commendation of such were this : hee is a good iustice, hee hunts out naughtie persons, hee flieth no paines nor expences to finde out euill dooers, hee examines causes wisely and throughly, the countrie hath much good by him, they that liue well haue succour and defence from him. So likewise they praise housekeepers and such as bee rich, saying of them, that they be honest, dealing vprightly and iustly, when in the meane time, they bee careless to order their children and seruants in the feare of God, as is the duetie of such as haue the charge of famelie, and relieue not the necessities of the poore, as appertaineth to such as haue riches and aboundance. We haue therfore as you see our lesson to learne here of Dauid, which is to consider what is the speciall calling of each of vs, and to do the workes of the same according as he voweth.

Him that priuilie slandereth his neighbour I will destroye. The Prophet

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ſpeaking of deſtroying, doth teach vs ac-
cording alſo as wee haue heard before,
that a magiſtrate muſt be a puniſher of
euil doers. This is a ſpeciall end why he
beareth the ſword, eué to draw it out vn-
Rom. 13.4. to execution where God commandeth.
And as it is in the book of the prouerbs,
Pro. 20. 26. where Salomon ſaith: *A wiſe king ſcatte-
reth the wicked, and cauſeth the wheele to
turne ouer them*; meaning that he dooth
ſharply puniſh whē occaſion requireth.
To neglect this is an heynous offence:
Iere. 48.10. the Lorde in ſuch a caſe pronounceth
them accurſed that doo his worke negli-
gently, and with-hold their ſwords from
bloud. Ahab not ſlaying Benhadah king
of Siria, heard a fearefull ſentence from
1. *King* 20. the Prophet of the Lord: *Becauſe thou
42. haſt let a man goe, whome GOD had ap-
poynted to death, therefore ſhall thy life
bee for his life, and thy people for his peo-
ple.* After the like manner was it ſaid by
1. *Sam.* 15. Samuel to Saul, for ſparing Agag king of
23 the Amalakits. The holy ghoſt ſaith that
Pſal. 137.9. they are bleſſed, which daſh yong Chil-
drē againſt the ſtones, when God would

haue

haue execution done. And howſoeuer theſe be examples take from that which the Lord required to haue done, to the profeſſed enemies of his people, and the reproofe be againſt ſuch as ſpared them: yet the truth holdeth againſt all the wicked, that the ſinne is feareful and dangerous, to pittie, ſpare, and not to puniſh, where the Lord commandeth. This would be remembred, for euen they that be not of the worſt diſpoſed, but haue excellent graces in them, be too too remiſſe in this matter: inſomuch as there is ſcarſe any ſo baſe and vile, whoſe fauour and good opinion they deſire not to reteine, and therefore forbeare them in their euills, farre more than is meete and comely for gouernement: ſo as peraduenture it were not eaſie to determine, whether they doo more harme with their ſoftnes toward theſe, than they doo good by the loue and fauour which they pretend to the godlie.

Hee nameth here ſome vices for all; concerning ſlandering, it is when by reports otherwiſe than duetifull, the cre-

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dit and eſtimation of another is impeached: and by *neighbour*, we are to vnderſtand all with whome any way wee may haue to doo, as our ſauiour Chriſt teacheth vs in the parable of the Samaritan. Luc. 10.30. Now when hee ſpeaketh of ſlandering priuelie, he ſetteth out vnto vs the practiſe of ſlãderers, which is, behind a mans back to ſpeake euill when hee ſhall not knowe it, nor haue place to defend himſelfe; like a coward that not daring looke a man in the face, nor any way prouoke him when hee might drawe for his defence, comes behinde him at vnwares & thruſts him through. The great vprightnes & indifferency of Dauid herein is to be obſerued. For, he ſaieth not, I will deſtroy ſuch as ſlander me their prince, or the nobles and officers whome I depute vnder me, but he ỳ ſlandereth his neighbour, whatſoeuer; how poore, meane & baſe he bee, I will take his cauſe into my hands, I wil be aduenged vpon him, that offereth this iniurie to the loweſt of my ſubiects. Touching the puniſhment of ſlanderers, the lawe of GOD was,

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that hee which accuſed his neighbour, of that he could not proue, ſhould ſuffer the ſame penaltie, which the party accuſed ſhould haue ſuffered, if it had been true, euen vnto death it ſelf. Dauid therfore voweth that according to the lawe of GOD, hee would ſet himſelfe againſt ſlanderers, and proſecute them with as much extremitie as he might, euen to their deſtruction if the qualitie of their offence required it. Hee teacheth vs therefore, that ſlandering is a great offence, from the which euerie one ought not onelie to abſteine himſelfe, but alſo to doe what hee can to ſuppreſſe it in others, that the good name and eſtimation of all (ſo farre as is right) may bee vpholden. Which wee knowe is a verie precious thing, better than a good oyntment, as it is in the booke of the preacher, and to bee choſen aboue great riches, ſiluer and golde as it is in the Prouerbs. Whereupon alſo S. Paul requireth vs to follow after ſuch things as bee of good report. The thing it ſelf being ſo pretious, vnto

Deu.19.19

Eccle.7.3.

Pro.22.1.

Philip.4.8.

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euerie man of any vnderſtanding, that he had rather forgo whatſoeuer, yea many their owne liues: it cannot be but a great iniquitie, to rob and ſpoyle any of this ſo excellent a iewell. And yet it is certaine, there is much inclination in our nature vnto this corruption. We imagine that whatſoeuer good opinion is conceiued of any other, is ſo much derogation from our ſelues, whereupon it commeth to paſſe, that we bee very readie, to ſpeake that to their reproache which wee ought not: yea we take pleaſure to heare the good name of another called into queſtion, it tickleth vs and goeth downe our bellies ſmoothlie, as if wee were flattered, and wee are content to ſooth men on, till wee haue the vtmoſt of their poyſon powred out againſt ſuch, whoſe name and credit ought to haue beene ſpared. But we muſt beware of both theſe; for as the thiefe and receiuer bee alike, and both puniſhable euen by the lawes of men: ſo aſſuredlie to bee a ſlanderer, and an entertainer of ſlanders, bee both

a like before GOD, such as beare false witnesse against their neighbour, and be culpable of iudgment. As it is saide by Salomon. *The wicked giueth heede to false lippes, and and a lyar harkeneth to the naughty tongue.* Pro.17.4. According also as in the 15. Psalme these two things be matched together as the markes of them that be of the true Church here, & shal triumph in heauen, neither to slander themselues, Psa.15.3. nor to receiue false reports against their neighbours. If then our calling bee not such as we may punish them, yet let vs so carie our selues to them, as they may see that wee take no pleasure at all in their wretched course, but are much discontented with it. Euen as Salomon doth teach vs, when hee saith: *As the north wind driueth away the raine, so doth an angry countenãce the slandering tongue.* Pro.25.23. For as it is said, that there would bee no theeues if there were no receiuers: So certainly there would be fewer slaunderers, if there were not such as tooke delight to heare slaunders. They that bee of great calling haue speciall cause to looke

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looke vnto this: For, as their fauour is much desired of men, so there wilbe such as will not stick to doe what they can (if it be possible) by slanders to bring all other into discredit, that they alone, or such as they like may haue all the credit. And euen they which bee wise and feare God, be in danger to be ouertaken with such lewd persons, except they be very watchfull. For Dauid himselfe, notwithstanding this his solemne vowe, grieuously trespasseth against it, as we haue the history in the second of Samuel. Where it is recorded, that vpon the false accusation of Siba an vnfaithful seruant of Mephiboseth, he condemneth an innocent and very trustie subiect, cõfiscateth all his goods, and giueth them to the wretched sladerer, who (keeping his maisters Asse from him when hee would haue ridden after the king in his flight from Absalom) accused him of treason against Dauid, as if he meant to take ỹ oportunity of his absẽce to recouer the kingdome to the house of Saul. When faithful Mephiboseth was so farr off from any such treachery, that during the

2. Sam. 16. 3. 4.

2. Sā. 16. 24

the time of the kings trouble, he neither washed his feete, nor dressed his beard, nor washed his cloathes; as a man forelorne with sorrow for the trouble of his gracious soueraigne. If Dauid were thus sowly ouerseene, what danger be we in, except we take great heed. We must not then be hastie to credit euery thing told vs, but inquire further of matters, alwayes reseruing one eare for the partye accused to haue his purgation if hee haue any, as before we haue giuen the other eare to the accuser.

This doctrine concerning slanderers, forbiddeth not iust and necessary information and entertainment of it, against euill doers, without which faults, cannot be knowne nor iustice executed as is requisite. And therefore wee see it put in practise in euery well ordered state, that there be such which serue for this purpose. Magistrates & gouernours, cānot see & heare disorders euery where. Yea they that haue but few seruants and Children, cannot alwayes bee eye witnesses of that which they doo euill.

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It is therefore neceſſary that they haue ſome faithfull and truſtie to giue them intelligence of things done amiſſe, that ſo they may more eaſily be amẽded. The magiſtrates which prouide not for this, doe much hinder iuſtice, and giue liberty to doe euill. And the houſe-gouernours that neglect it, ſhall haue many diſorders committed by their children, and ſeruants, to their diſhonour, which peraduenture woulde bee otherwiſe, if they were carefull to appoynt ſome to watch ouer the reſt, and could patiently heare when they be told of their abuſes. Which we are the rather to marke, becauſe there are ſuch, as be bolde to open their mouthes againſt others, yet frett and chafe as if there could be no greater iniurie offered them, when in the zeale of God and loue of them, they be tolde of the horrible abuſes that bee committed by ſuch as be to their houſe. When indeede it is a duety due vnto thẽ, which men that feare God ought to make conſcience of, and for the which they rather deſerue to be thanked, than miſliked or frowned

frowned vpon. Elie though none of the best priests, yet so farr as we can reade fumed not, neither complained as of a wrong done, when the ill behauiour of his children was brought vnto him. The fault was for the which the Lord was so highly displeased, that he corrected thē not so sharply as their offences did deserue. Iacob being a holy and wise man, careful to haue good order in his house, it seemeth was well content that his Son Ioseph should obserue the behauiour of his brethrē to make relatiō to him, which the story saith he did: And peraduēture ꝑ was not the least cause, why they were so cruell against him. Howsoeuer therfore slandering be naught, & slanderers worthie of sharpe punishment, yet it is necessary, that there be some to obserue the offences publike and priuate to informe of them. Euery good gouernour & housholder that desire to haue things in order, must chuse out some of speciall trust, to help them this way, to whome also in wisedome and the feare of GOD, which

1. *Sam.* 2. 22. 24.

Gen. 37. 2.

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with due regard they ought to giue eare. And thus much of this poynt.

Him that hath a prowde looke, &c. By both theſe he vnderſtandeth one ſorte of euill men, euen ſuch as thinke well of themſelues. Howbeit becauſe the heart is the ſeate of pride as it is of euery other iniquitie, and that being vnſearchable and knowen onely vnto God who try-
Ier.17.10. eth the reines, can not be diſcerned but by that which is outward, and floweth frō it as fruit from the tree, & water frō a fountaine; therefore Dauid alleageth one infallible ſigne of it, *a prowd looke*, by the which a prowd heart is traced vnto, as a Deere or an Hare are traced to the place where they be, by their footing. Touching prowd perſons and the affectiō of Dauid toward thē, we haue it here declared: namely that he wold not abide any ſuch, wherin like a good magiſtrate he ſheweth himſelfe to reſemble God, vnto whom the prowd bee an abhomination, as it is ſaid by Salomon: pride alſo being one of the ſeuen things that his ſoule abhoreth. Yea God doth reſiſt the
Pro.6.17.

prowd

prowd as it were making war vpon thē, giuing his graces to the humble, as ꝧ Apoſtle ſaith: And indeede of this minde ought euery gouernor to bee, yea euery one of vs in whome the image of God ought to appeare. It becommeth vs to be affected as he is, to loue where he loueth, and to hate where he hateth. For as much then as God hateth the prowd, & liketh wel of the lowly, euery one that deſireth to ſhew the likenes of God in himſelf, ought to be of the ſame mind to baniſh pride from himſelfe, & to baniſh prowd perſons frō his houſe & ſtate, ſo far as he may. If men would conſider it well, they might eaſily ſee, there were no cauſe at al why they ſhould lift vp themſelues. For, what bee they by nature? To let pas the frailty & mortality of the body, bee they not altogether corrupted in their better part, euē in their ſoule & ſpirit? is not their vnderſtanding poyſoned & their will wholy peruerted? bee they not as it were a dunghill of ſin, & ſo the heires of damnation, ouer and aboue that which they deſerue by theyr continuall actuall rebellion in the breach of

Iam.4.6.

Gen.6.5.

Eph.2.3.

Pigge. O.

of Gods commandements? Is the dogge, toad, or serpent, that creepe vpon the earth more vile than they? no verilie. And if there be any good spiritual grace io vs, or any outward blessing to adorne and beautifie vs, what haue we that we haue not receiued, and if wee haue it frō elsewhere, why should we be proud, as if we had not receiued it, as Saint Paul sayth? Would we not think him worthy to be laughed at as a foole, that hauing borrowed of another a silke gowne, and a chayn, should prowdly iet in it, as if it were his own? As worthie they be to be cronicled for fooles, which be prowde of the good gifts which it hath pleased God to lend them, and thereof onely to make them his stewards. The case then standing so, you see howe wee ought to striue against this corruption, and howe much it becommeth vs to hate it, where-soeuer we finde it. As indeede they that giue themselues ouer vnto pride, are not onely fighters against GOD, but also dangerous for the countries & hou-ses in the which they liue. Prowd per-sons

1. Cor. 4 7.

ſons that thinke well of themſelues for their birth, wiſedome, riches & ſo forth, in the common wealth can abide no ſuperiour, euery ſuch they enuie, him that is their equall they diſdaine and thinke ſcorne of, their inferiours they would tread vpon if they might. Hence come (for the moſt part) treaſons againſt their ſoueraigne Princes, and abhominable practiſes to ſet vp themſelues further than is meete, euen to the crown it ſelfe. Hence come wretched attẽpts to bring ſuch out of the way, which they thinke be likely to hinder them. Their expenſes commonly be great aboue their abilitie, in reſpect wherof not hauing the feare of God, they enter into ſinful courſes againſt their tenaunts and other ſubiects by one exaction or other, to beare out that which their pride ſpendeth. In the houſe they be no leſſe dangerous to ſerue: for, hauing this high mind, they will grudge at the dueties they owe to ſuch as they ſerue: as for any officers deputed to gouerne them, they wil thinke much to be ordered by any ſuch, their fellow ſeruants they wil diſdaine: euery

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ſmall occaſion will be taken to giue reproachfull ſpeeches; yea with ſuch (as we vſe to ſay) there is but a worde and a blow. The leaſt thing that is ſpoken to range them in the common order of their fellowes, is thought ſufficient mater of quarrell, they muſt be gentlemen alone, and euery other a raskall, or elſe there is no patience, nor dealing with them. Beſides, their apparrell muſt exceede, for richnes and for faſhion, they think it their great diſgrace to bee behinde any, yea that any ſhould haue a ſtuffe ſo coſtly, or a faſhion ſo rare as theirs. So they often ſpend more that way in a quarter, than their wages or other allowance is for a yeare Then muſt come ſhiftes pilfries in ꝑ houſe yea ſometimes taking a purſe by the high way, or ſome harlot muſt help him, or elſe ſome other wretched courſe, to the diſhonor of God, of the houſe where they ſerue, and to the hurt of others, muſt bee taken to recompence that which they haue ſpent prowdly & vainly. The magiſtrates therefore that mean to preuent inconueniences in the common wealth, muſt haue

watch

watchful eye & punishing hand toward prowd persons, as those that be very dāgerous to the state. And they that desire to haue their houses peaceable and in good order, must abandon al such sinful persons from them. Now that which we ought to mislike and punish in others, we must beware that we draw them not on our selues to any such wickednes, as it is the custome of many: who as if their children and seruants were not by nature prowd enough, prouoke them vnto it, suffering them, yea egging them to weare such apparell, as is not onely a plaine and euident demonstration of a prowd and profane heart alreadie, but also a forcible meane to increase that corruption further in them But aboue all things let vs take heed of pride in our selues, abstaining from the least shew of it to the end we may with more ioy & authority withstand it in others. Now in that the prophet ioyneth these two together, a prowde looke and a high hearte. Hee assureth vs that these bee inseperable companyons

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where the one is there is the other, wher
a prowd looke is there is a prowd heart.
Therefore oftentimes in the ſcriptures,
Pro.6.17. *haughtie eies, and a prowd looke*, by a figu-
Iſa.2.11. ratiue ſpeech the effect for the cauſe, are
put for pride it ſelfe. And in the third
of Iſai, the Prophet complaineth, of the
Iſa.3.16. pride of the daughters of Zion, ſaying:
*They went with their necks ſtretched out
and wandering eyes, making tinckeling
with their feete*, aleadging theſe outward
geſtures, as certaine tokens of pride and
lightnes. For, howſoeuer the heart in it
ſelfe be vnſearchable, yet by ſuch things
as theſe, God will haue it tryed and layd
open. According alſo as in the Epiſtle of
2. Pet.2.14 Saint Peter, ſome are ſaide to haue *eyes
full of adultery*: the meaning of the A-
poſtle is, that their eyes bewrayed them
to haue filthy and vnchaſt mindes. And
let vs I beſeech you marke this well. It is
a common thing with many, when they
be reproued for their outward ill beha-
uiour, their ſtately lookes, wanton eyes,
idle wordes, and prowd apparrell, to ſay:
my heart is as good as any mans, or as
yours

yours that finde fault with me, I meane no hurt to any man and ſuch like. But this cannot be ſo, when the outward mā is not anſwerable. God will bee glorified of vs in bodie as well as in ſpirit, he hath made and redeemed both. Yea hee hath prouided to bring that to light which is within by that which we are without. Are then our countenances, ſpeeches, goings, and apparrell prowd? They vndoubtedly bewray a prowd, a wanton, & a naughty heart: bee our actions abroad, cruell, hard, outragious and extreame, they declare that the heart within is ſuch and ſo it is to be ſaid of all the reſt. Reforme then thy outward behauiour, or elſe pleade nothing for the innocencie and vprightnes of thy heart, for there is no truth in thee. Let vs goe forward. 1.Cor.6.20

6 Mine eyes ſhall be. As in the verſe going before he hath ſhewed whome he would puniſh and baniſh from him: So here hee tells vs, whome hee would fauour, put in office vnder him in the common wealth, and entertaine to waite vpon his perſon & houſhold buſines.

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ſines. Euen the faithfull of the land, expreſſing further whome he meaneth by ſuch, where he addeth, *Hee that walketh in the perfect way*. For hee is faithfull that walkes in the perfect way, and hee walkes in the perfect way, that is faithfull. By *the perfect way*, as we haue heard in the ſecond verſe, is vnderſtoode the waies of Gods word, his meaning then is plaine, that ſuch as ſhewed themſelues faithfull by framing their liues to the word, ſhould haue his fauour, beare office, and ſerue him. *He, he*, ſaith Dauid the ſpeech is doubled, he alone and no other. It is to be marked of vs that he calleth thoſe faithfull, which walke in the perfect way: he ſaith not, they that fulfil the perfect way, & offend not at al: there be none ſuch. But he that is carefull to liue after that rule, though heretofore he haue been faulty and doth ſtill ſlip ſometimes, yet if it appeare that hee hath repented, and that hee now ſtriueth to maſter Sathan and ſinne, he walks in the perfect way. Euen as men are truly ſaid to walke in a way, when they goe in it although

although somtimes they trip, yea stũble and take a fall. Such as these the scriptures call *righteous*, and saith of them that they sin not, because they studie to doe righteously, & for Christs sake haue their sins forgiuen. This poynt we must remẽber, for there be many, who althogh they take shameful liberty to themselues to doe most outragious things not to be named, yet if the questiõ bee of a professor of the faith and true religion, they speake of him as if such a one ought to be perfect and altogether without fault. Therefore if they know any thing done by him before his profession and calling, thogh he haue neuer so throughly repẽted, yet that they vpbraid him with and cast in his teeth. If there be any infirmity at all in his life present, notwithstanding in cõparison of thẽ, he be as an angel of God & a saint indeed. Yet they twit him by that, and euery molehill is made a mountaine, a small fault a very haynous sin; when in the meane time they see not beames in their own eyes. But oh wretched mã or womã whatsoeuer, whomade *Ioh. 5. 18.*

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thee to condemne him whome God absolueth, and pardoneth being penitent? And why art thou so beastly to call into question the profession of thy brother? because peraduenture in some small things he is faulty or not so as he should, his generall care being good, when thou art in thy doings tenne thousand times more abhominable to God, and all good men than he is? nay why doest thou suspect him, where there is no cause, or reproouest him for an euill dooer in that which he doth well? and why seest thou a moate in his eye, and seest not the beame that is in thine own? Let vs therfore iudge charitably of such as professe the truth, if they walk in the perfect way, they be accounted faithfull, howsoeuer they may bee faultie in many thinges through infirmitie, as in many things wee sinne all saith Saint Iames.

Iam. 3. 2.

The Prophet voweth that his eyes should be vpon such to fauour them and to vse their seruice. And so he doth teach vs vpon whom especially to set our harts

euen

euen vpon thoſe that feare GOD, our goodnes muſt reach it ſelfe vnto them, as we be taught in another Pſalme: we cannot any way pleaſure GOD with any thing we doo the good will wee beare to him, we muſt ſhew by dealing well with ſuch as be his. They bring his letters of commendation in their behalfe, euen his letters pattents, requiring vs in his name, and as we fauour him, to care for them. That which is done to them is lent vnto him, and he will repay it, euen to a cup of cold water. If they bee vnable to recompence vs, he will reward it at the reſurrection of the iuſt. The not comforting, relieuing, or helping of theſe, when we can is damnable, as Chriſt ſaieth. *Goe you curſed, when I was hungrie, you did not feede me, &c.* how fearefull then is their eſtate, that diſquiet, trouble, vexe and perſecute theſe? Hee ſaith not, you kept their own meate, cloathing, or houſes from them, which many doo: he ſaith not you caſt them in priſon; but onelie you comforted not, clothed not, viſited not theſe, poore, naked, hungrie and in priſon.

Pſal. 16. 3.

Pro. 12 17.

Mat. 10. 42

Luk 14. 13.

Matth. 25. 42. *&c.*

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priſon. The matter then is very dangerous, not to ſhew our ſelues very carefull for theſe. Whereupon it is, that not onely here Dauid voweth to ſet his eyes vp-
Pſal. 16.3. on ſuch all the land ouer, but alſo that his delight was in them; and that he was a companion to all thoſe that feared
Pſal. 119. 63. God and kept his teſtimonies. Though he were a King, he diſdained not the familiaritie of a poore godly man, euen to giue him his hand, and to entertaine him, as one in whoſe acquaintance hee tooke pleaſure. Euen as alſo in another pſalme hē teacheth, that it is a marke of
Pſal. 15.4. ſuch as ſhall bee ſaued, to deſpiſe the vile and wicked, and to make much of them that feare the Lorde. Whereunto
1. *Ioh* 3.14. agreeth the ſaying of Saint Iohn: *Wee knowe wee are tranſlated from death to life, becauſe Wee loue the brethren*. And indeede this is an vndoubted proofe of the loue of GOD within vs, as the ſame
1. *Ioh.* 5.1. Apoſtle ſaieth: *euerie one Which loueth him that begat, loueth alſo him that is begottē of him*. He that loueth the father loueth his children, and he that loueth the maſter

maſter dooth alſo loue his ſeruants. Yea the meaneſt of a houſe is welcome vnto vs, we vſe him with al curteſie, if we haue a reuerend & honorable opinion of ſuch as they ſerue. Euē ſo it cānot be but they ſhall bee moſt deare vnto vs, in whome wee ſee the feare of GOD as the marke of his Children, if wee bee affected to his Maieſtie, as is our dutie For, how can we loue GOD whome wee neuer ſawe, and not loue our brother whom we ſee? Can wee bleſſe God, and not bleſſe his children made after his image? How can the loue of God be in vs, when wee are not touched with the care of his ſeruants? We may then well ſee, what great cauſe there is, why wee ſhould with Dauid be very carefull all we can, whether we be magiſtrates or priuate perſons, to comfort all ſuch as feare God. And ſo much the rather, becauſe they being not of this world, but ſtrangers here, doo lie open to many violences and oppreſſions of the wicked, in reſpect whereof they neede comfort, beſide the common afflictions they be ſubiect vnto with all men. *Iohn. 5.19.*

Beſides

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Beſides this his generall fauour to theſe, hee voweth to vſe them in his gouernement, and to haue their ſeruice in his houſe. Theſe be alſo ſpeciall things, wherein the Prophet is worthie of ſinguler commendation. He knew that he could not order the affaires of his ſtate, and the matters of his houſe alone, but that it was neceſſarie to haue ſome to deale for him and vnder him. And in verie deede the caſe ſo ſtandeth: princes and great perſonages, be not without cauſe called heads, and ſo compared becauſe as they direct others, ſo they ſtand in need of many parts to doo things for them, eyes to ſee, eares to heare, hands to doo, and feete to goe for them. If theſe be ſuch as they ought, much good may come to others by thoſe that be in great place. If theſe bee naught, howſoeuer ſuch as they be vnder be full of goodnes, and haue a deſire that it may ſpread abroad, yet ſhall it not reach to ſuch as they would haue it come vnto. They that be of high calling for this purpoſe may fitlie be likened, to great ponds full

of

of ſweete and wholſome water, that might be beneficiall vnto many, if there were ſound and ſweet pipes to conueigh it: whereas on the otherſide it yeeldeth no benefit at all, if the pipes bee ſtopt, poyſoned, and corrupted. So is it with theſe. The good is vnſpeakeable, which a ſtate reapeth by a good Prince, and any place by thoſe that bee the chiefe in thoſe parts, if ſuch as bee deputed vnder them be good. But if they be naught, ſuperſtitious, couetous, oppreſſors, and cruell, their goodnes is after a ſort ſhut vp in themſelues, it diſperſeth not it ſelf abroad for the comfort of thoſe that need and deſire it. Hereof it commeth, that when there bee good Princes, yet things doo ſtill continew out of frame. As wee ſee in the daies of Ioſia, a moſt chriſtian and carefull King, that feared God betimes, and twiſe in his dayes reformed Religion, the firſt reformation not being perfect inough. His remembrance is as the perfume made by the art of the Apothecarie, and as muſick at a banquet of wine. There was not a King before

2. Cro. 44. 3. 4. 8.

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2. King. 23. 25. before him nor any after. that like Iosiah turned to God with all his heart, as he did Yet was there in his daies in his Soph. 1. kingdome, horrible abominations, Atheisme & cõtempt of God, pride in apparell, oppression and cruelty, yea much damnable idolatry, notwithstanding the good king, by his lawes had takẽ as good order against these as hee could. The cause of all this was, that such as were vnder him in the common wealth, and in the church, did not that which hee willSee Soph 3. led. According as in the third of Sopho-3, 4. nie it is cõplained, that the princes were as roring lions, the iudges as woolues in the euening, which leaue not the boanes till the morrow: that the Prophets were light and wicked persons, and the priests such as polluted the sanctuarie, and had wrested the lawe of God to serue their own turne And so what maruel, though in a rare kings daies, iniquity ouerflowed and abounded. The like fel out in the 2. King. 12. daies of Rhehoboam, by following the ill counsell of such as he put in trust, by occasion wherof many fel from the house of

of Dauid, and cleaued to Ieroboam, and so the kingdome before being one & intire, was after parted and diuided. So assuredlie wee must thinke of all states, where the chiefe magistrate is wel affected & carefull, that the cause why things bee no better ordered, is for that they which haue the execution of good lawes established for the church and common wealth, neglect that which is their dutie, not restraining sin as they might, nor aduancing godlines, as is inioyned. Dauid foreseeing al these, voweth that he would set his eyes vpō the faithful to place such vnder him. And so hee dooth teach the princes of the earth whō they are to appoint in such a case, euen them that walk in the perfect way. Euery officer bee hee neuer so lowe, ought to be a punisher of wickednes & a mainteiner of wel doing. Now how is he like to doo this, except himselfe bee well disposed? Is hee like to suppresse sin in others, that fauoreth it in himself, or is he like to vphold godlines in another man, that doth abhor it in his own person? The counsel therfore of

Iethro

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Iethro was very good, and not without iuſt cauſe approued of Moſes, when hee gaue aduiſe, that the officers ouer tennes,
Exod. 18. 21. ſhould be men of courage, fearing God, dealing trulie, and hating couetouſnes. When it is ſo, common wealths & ſtates be like to floriſh, then ſhal religion proſper, the good ſhall be defended, the euill ſhall bee puniſhed, and euery one ſhall quietlie enioy his owne. Euen as it came to paſſe in the daies of the good kings of Iudah, and as Salomon ſaith: happie art thou O land when thy King is the ſonne
Eccl. 10. 17. of nobles, and thy princes eate in time, for ſtrength and not for drunkennes. The people themſelues doo ſo ſenſiblie ſee this, that they reioyſe when the righteous be in authoritie, as it is in the Pro-
Pro. 29. 2. uerbs. Wheras cleane contrarywiſe they ſigh and mourne, when the wicked bee ſet vp: as it is in the ſame place. Howſoeuer therefore it fall out oftentimes, that Princes goe on foote like ſlaues, & ſlaues be on horſeback like Princes, as it is in
Eccleſ 10. 7 the Preacher; that is, the vnworthie be put in authoritie, and the worthie bee kept

kept out, yet wee bee taught here in the holy vow of the Prophet another manner of leſſon, namely that ſo it ought not to bee. And indeede their fault cannot but bee very grieuous, which put the wicked in authoritie: for, beſide the great harme they do by this meanes, hindring iuſtice & offering the wel diſpoſed vnto ſpoile, which be ſure to finde no fauor at their hands, they do ſo much as in them lieth, make vs beleeue that the almighty God himſelf is ſuch a one, filthy & abominable (which I trēble to ſpeake) ſeeing euery gouernour ought to beare his image, and to reſemble his maieſtie. Thoſe men therfore be worthy of great blame, which be ſo farre off from agreeing with Dauid in this poynt, that cleane contrariwiſe ſet vp the euill, and thinke ſuch vnfit to ſerue their Princes, and to beare office, whome they perceiue to be faithfull, zealous of true religion, and friendly to ſuch as feare GOD. His care to haue men thus qualified, to waite vppon his perſon and houſhold buſines, is no leſſe praiſe

worthie. He assured himselfe, that they would bee faithfull to him, which were faithfull to God. And surelie it cannot bee otherwise. Hee that truelie feareth God, honoreth such as hee hath set ouer him, hee will bee trustie in whatsoeuer is committed vnto him, not onely in respect of the person of his Lord and master, but also in all his affaires. The treacherous treasonable and vnfaithfull seruants, that deale vntrustelie with their busines, and dare laye violent hands vpon such as they serue, bee they that knowe not the true GOD, and haue no conscience of his waies, which serue vppon no other ende, but to serue their owne turne, and so they may doo that, bee content that the persons of them, and their estates vppon whome they attend, doo miscarrie, as wee haue had manie such fearefull examples in the Worlde. And therefore it is a thing to bee woondred at, that great personages trust themselues and their their affayres with such men as commonlie they doo. It is to be acknowledg-

ed

ed as a great mercie of GOD, that they continew safe so much as one houre. They then that haue to entertaine seruants, doo learne here of Dauid, what choyse to make, euen of them that feare GOD, such will not onelie deale faithfullie and painefullie, with the thinges that bee vnder their custodie, but also haue a promise of the blessing of GOD to goe with them, so as their Masters may perswade themselues that things shall prosper vnder their hands. Such a seruant was hee whome Abraham sent on his message, about the marriage of his Sonne, hee praieth to GOD for good speede in his iourney, when he commeth to the house where his busines was, he refuseth to eate, till he had first done that hee came for, and how well things went with him, it is apparant in the Historie. Such a seruant was Iaakob to Laban, taking great paines in Winter and Sommer, daye and night with his cattell: in whose time the substance of Laban much increased. Such a one

*Gen.*24.12. 33.

*Gen.*30.29. 30

*Gen.*31.38. 39.40

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Gen. 39.3. 8.12. was Ioseph to Potiphar, keeping fidelitie to his master, when the strumpet his mistris intised him to vncleannes. Concerning whome also it is saide, that for his sake GOD blessed the house of the Ægiptian. Seeing then there is so much benefit by it, men ought to bee carefull to get to themselues such seruants. They bee wise, and knowe how to order things, when to giue, and to whome, and when not, euen to doo all things in their season, euen to the honor and comfort of such as they depend vppon. Whereupon Salomon

Pro. 14. 35. saieth: *The pleasure of a King is toward a Wise seruant, but his wrath is toward him that is froward.* But peraduenture some will aske, where shall a man come by such a seruant as Abraham had: to whome it might bee answered: where shall a man finde such a master as A-

Ge. 18. 19. braham was? Hee taught his house hold to walke in the Lords statutes, as God saieth of him. If masters did so and vsed the meanes for the instruction of their famelie, bringing them to the

pub-

publique miniſterie, ſeeing them there to carie themſelues reuerendlie, and to learne what is taught : If they gaue countenance to ſuch as haue ſome good inclinations in them, and frowned vpon thoſe that bee diſordered and wanton, there were great hope and likelyhoode that in time they ſhould haue faithfull, obedient, and truſtie ſeruants. But the moſt part care no further, but to haue their buſines done, therefore can be content that ſome of their houſe come not to houſhold praiers ſcarſe once in a weeke, and to the Church ſcarce once in many ſabaoths, ſome ſuch as follow them there be, that be as ſoone out at one dore, as they bee in at the other, they bring their maſters to their pewes, & then goe away themſelues, and if they tarrie at Church it is not to learne. They bee not talled to account of any thing learned, they ſee thē not catechiſed at home, they encouraged them not, but rather diſcouraged them in well dooing. No maruell therefore if they haue ſo few good, & ſo many bad, & that townes and countries

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(as wee say) ring of their disorders. Themselues be the speciall causes of all, and deserue many vexations, dishonors and shrewd turnes by such, seeing they haue no more care to bring them into good order.

But assuredlie seruants so wel minded and disposed as wee haue heard, might be gotten made readie to their hands, if they sought and inquired for them, as such iewells deserue to bee sought for. Dauid saith, that hee would hearken all the land ouer to come by such. And indeed this care ought to be, we should be inquiring for such, when our friends come to vs that dwel farre off, we should aske if they knew any fearing God, that might bee gotten to serue vs, wee should not take those that come next to hand as we say, and be commended to vs by euerie one, but rather looke farre of al the land ouer, if peraduenture any such may be heard of in any place, of whose faithfulnes and dewtifulnes to GOD and men hope is to bee conceiued. Wee shoulde saye to our acquaintances, a

you

you will euer pleasure mee, helpe mee to such. But wee see what the manner is, they that entertaine and retaine seruants for the most part, rather inquire what they can doo, how personable they bee, what birth they bee of, what liuelihoode they haue to beare out their brauerie in seruice; than what conscience and feare of God is in them. And for the most part houses bee so out of order, that they which feare GOD bee loath to serue in them. For out of doubt, there bee manie Parents that woulde gladlie put out their Sonnes and Daughters to haue the benefit of good education, though they were at some charge for it, but they see such dissolute carelesnesse in the gouernours of families, where youth learne nothing, but pride and wantonnes, to plaie at cardes, dice, and such other things, that they bee quite discouraged, and afraide to aduenture their Children there. It is certaine therefore, that the householders themselues for the most parte

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bee in the fault, that they want such seruants as might yeelde them comfort, and haue such as dishonour them by their leaud and abhominable dealings.

7 *There shall no deceitfull person.* In this verse, hee sheweth whome hee would not admit to beare office, or any waie to retaine vnto him. Euen no wicked man, for so we are to vnderstand his speach, a part for the whole, according as it is vsual in the scripture. Dauid still declareth himselfe to be a most wise man, and of singular iudgement, which sawe what was the best way to order his house and state, euen to labour that all his officers and seruants, should bee alike, and agree together in the vnitie of true Religion and holy conuersation. Hee would not haue a mingle mangle, one to drawe one way, and another, another waie, some truelie religious, and some superstitious, some of good life, and some of bad life, he knewe this was dangerous to the common wealth, and dangerous to his house, a

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continuall experience proueth it. If in a countrie ſome beare the ſway that bee Popiſh, and others that be profeſſours of the truth, ſome louers of righteouſnes and ſome friends vnto ſin, will not this bee an occaſion of faction and partes taking, will not the one diſalow that which the other hath done, and allowe that which another hath diſallowed? And ſhall not this be very offenſiue to to the poore people, and a great hinderance of iuſtice. The ſame is to be ſaide, if there bee any ſuch difference among the ſeruants in the houſe, it muſt needes hinder much the good and peaceable ordering of it. This therefore is the beſt and right chriſtian pollicie, to doe what may be that all may be alike, agreeing in the feare of God, and not to take one of this ſorte, and another of that, as careleſſe perſons, and the politiques of the world are wont to doe.

Where hee ſayth *that no ſuch ſhould dwell &c.* His ſpeech is worthy of ſpeciall marking, his meaning is playn, that he wold haue no one ſuch, whatſoeuer he

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he were, though neuer ſo olde or profitable a ſeruant, neuer ſo neceſſary, or neere of kinne, yet if hee were a wicked man, he voweth that he ſhould not remaine in his houſe. According as this was his duety. For there is nothing ſo deare vnto vs, or profitable, if it were our right eie or our right hād, but we ought to cut it off, rather than it ſhould cauſe vs to offend as Chriſt ſaith. So whatſoeuer they be we ſhould chaſe them out of our houſes, rather than ſinne and diſhonour God by keeping of them. Which is to be marked, becauſe it is a commō excuſe, why many think, they may ſtill retain ſuch as be moſt notorious wretched men. Oh ſay they: he is my kinſman, or friends ſonne, or olde ſeruant, or ſuch a one as I can not ſpare, and therefore although he be worthy to be miſliked, for his adulteries, drunkennes, pride, blaſphemie, and ſuch other naughtines, yet I may not put him away, what ſhall bee come of him, and ſo foorth.

Mat. 5. 29. 30.

And thus it commeth to paſſe that the houſes of ſome, which ſhould bee palaces

palaces for God to dwell in, bee rather dunghills for sathā, and they which professe the religion of Iesus Christ, haue such rakehels to wayt vpon them in the house, & to weare their liueries abroad, as if according to the common saying, hell it selfe had been sought for them. So is the house reproached, and reproch cast vpon the gouernours themselues. For, commonly they be thought such as be their seruants and company, and that too not without cause. Therefore this lesson also would be learned of Dauid, to suffer no one wicked man to haue any countenāce at al frō vs. The greater any is, the more careful they ought to be in this behalfe. For such shall be sued vnto to entertaine seruants. Ill disposed persons imagine that they haue gotten themselues a license to doe all euill, if they can get the liuery of a man of worship or honor, they think ỹ then no mā may so much as say vnto thē, why do you so. Now in receiuing so many as be necessary for their state, it will bee hard, if ther escape not some such as be vnworthy to be

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Pi 88. O.

be entertained. Dauid notwithstanding this his vow, had Achitophel & Ioab, in whome he repoſed much truſt. Men and women therefore bee in great danger to be deceiued this way, except they take great heede. One euill ſeruant in an houſe, is ſufficient to infect all the houſe. *A litlle leauen* (ſaith Saint Paul) *ſowreth the whole lump*: and one ſcabde ſheepe infecteth all the flock. We take bodily diſeaſes, from ſuch as wee company with: ſo we doe alſo infections to our ſoules. As then no wiſe maiſter, will ſuffer in his houſe, any one hauing the leproſie, the french diſeaſe, or any ſuch other contagious malady, for feare of ſpoyling his children, and the reſt of his family: So ought they not to ſuffer any one wicked man, conſidering how prone by nature we bee vnto ſinne, and that howſoeuer wee hardly folowe the example, or admit the counſell of the good, yet we doe eaſily follow the euill, and ſoone giue eare to their lewd counſell. Inſomuch as, ſometimes one ſuch preuailes more in a houſe to carry the reſt

1. Cor. 5. 6.

reſt or at leaſt the greater part vnto euill then many good preachers can doe, to draw them vnto goodnes. Moreouer one ſinfull man is ſufficient to bring the wrath of God vpon all the houſe. Doe we not ſee the whole hoaſt of Iſrael plagued for one Achan, and all the mariners in danger for Ionahs treſpaſſe? Houſegouernours therefore that meane to keepe their children and ſeruants frō the contagion of ſinne, and Gods wrath from their houſes, muſt beware they ſuffer no one wicked perſō within their walls as Dauid voweth here. *Ioſ.7.1.* *Ionah.1.7.*

No deceitful perſō. If we take his ſpeech vnderſtoode of dealing vntruſtily with their buſines, or of deceiuing about ſuch things as they haue to do with; ỹ care of Dauid was very good, & great wiſdome it is, herein to follow him. For ſuch kind of vnfaithfull perſons be very hurtfull in a family. And ſo much the rather, becauſe they be put in truſt, & the occaſion or oportunity as we ſay of dealing ill is put into their hands: Vnles ſuch haue conſcience and the feare of God, their maſters

masters eye not being alwaies vpon thē, they may leaue many seruices vndone which it stādeth them much vpon they should doe, or else they may doe them in a manner not according to his appoyntment, and so also much to his hinderance. Moreouer the goods of their masters, or any parte of them being vnder their charge, in their keeping or disposing, it is easie for them to purloine to themselues, and to inrich themselues by such wayes as bee not allowable, to the great impouerishment, yea the vtter decay of such as they serue, euē as it falleth out oftentimes. Wherupon S. Paul requireth these two things as principal in a seruant. First that hee serue, *not with eye seruice as a man pleaser*, that is, that he alwayes doe his busines faithfully, as when he seeth him. Secondly that hee be no picker. As then seruants must beware of such faults as these, which make thē vnworthy of any Christian house, so is it a very profitable & holy course preuenting many inconueniences, that no housgouernour suffer any such deceitful

Eph.6.6.

Tit.2.10.

ceitfull perſon to abide with him. How-beit I do here take the ſpeech more ge-nerall for cunning diſſemblers, which craftely make a ſhew of that which is not in them. As many times they ſeeke the ſeruices of great perſonages ſuch as Dauid was, who pretend loue to true religion, and great good will to the par-ty whome they ſue vnto, when in the meane time, it is farr otherwiſe with thē indeede. For if they haue any religion at all in them, it is ſuperſtition and Ido-latry, wherwith alſo they ſeeke to infect others, and to hinder the receiuing and growth of the truth in the place where they be. They cary an ill mind to ꝯ Lord or maſter whom they would ſerue with a purpoſe to turne thē from the truth if they can, or otherwiſe to prie into their doings, to mark them, and to bewray them vnto others. Yea ſome practiſe this for theſe or ſuch other ends to prefer mē to ſeruices in ꝯ places where they deſire to work miſchief, & to haue intelligence of ſecrets. Thus it comes to paſſe often-times, that vnder a veluet or a ſilke cloak

a Iesuite or a prieſt is hidden and enter-
tayned, who it may bee for a time wil
come to church, that he may not be ſuſ-
pected, till by little & little he haue inſi-
nuated himſelf. Thus alſo they be recei-
ued to ſeruice, who by declaring ſecrets
cauſe much trouble to them, whoſe cō-
fort they ought to haue procured, a
did Iudas to his maiſter whome before
he had kiſſed. Euery houſholder there-
fore, eſpecially of great calling, had
neede to know all ſuch well & through-
ly, whome they admitt into their houſe,
leaſt ſuch wretched perſons vnder a co-
lour creepe in, which they could neuer
doe, if at the firſt they bewrayed them-
ſelues as they be indeede. For the which
purpoſe, it is neceſſary that firſt they be
examined of their religion, and then of
their duetifull heart to her Maieſtie and
the ſtate, leaſt this being neglected, one
be entertained for a proteſtant, that is a
ranck Papiſt, and for a good ſubiect
that hath a trayterous heart, and purpo-
ſeth treaſon. Whome hee meaneth *by*
tellers of lyes, it is plaine. Such per-
ſons

ons also being the children of the de- *Ioh. 8. 44.*
ill, and abhominable to the Lord, be *Pro. 6. 17.*
very hurtfull many wayes in an house.
For howe cumbersome a thing is it,
when a seruant cannot be trusted of his
worde? or when the master trusting
nto it, and as it were building vpon
t, is disapoynted. So as not without
ause some say, they had rather haue a
hiefe in their house than a cōmon ly-
r. Dauid therefore voweth to banish
ll such, as loathsome vnto God, and
urtfull to himselfe. And let vs mark it
ere, what benefit we reap by the word
f God. For it doth not onely teach
s, what is for the honour of God, and
enefite of our soules, but also what is
or the quiet of our house, and for our
ommodity, euen in this life. Could a-
y wise worldly man, giue better coūsel
han Dauid here giueth to himself? by
is own practise warning vs of deceit-
ul and lying seruants, as of such which
e very pernitious. Let this therefore
nd such other things as these, enflame

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vs with the loue of the Woord, if that which is the principall, the zeale of the glorie of God, and the care of our owne ſaluation cannot doo it. At leaſt let vs reuerence it in reſpect of the good counſell it giueth vs, of good thrift, husbandrie, and the ſafetie of our eſtate in outward thinges, according as the booke of the Prouerbs hath manie moſt wiſe and graue ſentences tending that way. But let vs come to the laſt verſe.

Betimes I will deſtroy. In this verſe concluding the Pſalme, the Prophet returneth to that hee had vowed before, namely, *to puniſh all the Wicked.* We may then ſee, that this is a principall thing, which a Magiſtrate ſhould be carefull of, euen, to deſtroy the euill. And that not onely in reſpect of withholding wrath frō the land, whervnto it is ſubiect vntill ſinne be puniſhed, as it is in ſundrie places of the
Deu. 22.22 ſcripture: but alſo to bridle men from ſinne, whoſe hearts bee ſet vppon miſchiefe,

chiefe, becauſe puniſhmēt againſt vnrighteouſnes is differd, as it is in the booke of the Preacher. For the hope to eſcape vnpuniſhed, is no ſmall entiſement vnto ſinne, as it is ſaid. Yea, others alſo, by ſeeing offenders goe away ſcotfree, be emboldned to do that which they ought not. Wherevpon the Lord in his lawe commaunding publike puniſhment, addeth, *that Iſrael may ſee and feare:* Telling vs, that the beholding of execution done vppon others, feareth ſuch as ſee it or heare it, or at leaſt ſhould feare thē frō falling into the like offence. That Magiſtrate therefore, that deſireth to remooue the plague of God from his countrey, or the place where hee hath to doo, muſt labour to bridle wicked men, and to the ende they may keepe ſuch in good order as bee in it alreadie they muſt not ſpare to puniſh, whē the offence requireth it, and that is it here which *Dauid* vowth agen. But it is well to be marked, ẏ he maketh mētiō of all

Eccl 8.11.

Deu. 21.21 *and* 13.11.

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the wicked, giuing vs to vnderſtand, that he would not ſpare any one. Now who the wicked be, hee expreſſeth after calling them workers of iniquitie, ſuch as giue themſelues ouer vnto a courſe of life diſagreeing from the word of God, where onely righteouſnes and equity is to be found. He voweth thē to do his dutie without reſpect of perſon, if the offender might bee brought within this compaſſe. And indeed this is a thing principally required in a gouernour, that he doe his dutie, without looking to the pouerty or riches of the offender, or any other thing, which might lead vs to loue or hate him. The Lord in ſundry places of the ſcripture requireth this, and that magiſtrates ſhould ſo looke onely vpon the cauſe and the offence, that they pitty not a poore man in his euil, who we know among others is ſpecially to be pitied. Yea, he willeth the Father to bring foorth his owne ſonne to death, when his fault deſerueth it: and

Deut. 16. 19.

Exo. 23. 3.

Deu. 21. 20 21.

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the husband not to ſpare the wife that lieth in his boſome. Such vprightnes was there in Aſa, who depoſed Maacha his grādmother frō the Regencie, for her Idolatrie. So farre ought wee to be from forbearing puniſhment in reſpect of the outward perſon, that be the offenders neuer ſo neare vnto vs, in ſome caſes they ought not to be ſpared. The ſame is to bee ſaid of the offences thēſelues, if they be wickednesſes and iniquities in the ſight of God, they ought not to be borne with. A thing to be remembred: for there bee Gouernors that can be content to puniſh ſome faults, but they doo too too eaſily brook and digeſt others; as there is dayly experience. The Lord in the time of mans innocencie, appointed Adam to woorke in the garden; that charge was increaſed after the tranſgreſsion.

Deut. 13.6.

2. Cron. 15. 16.

Gen. 2. 15.

Gen. 3. 19.

Idleneſſe is one of the ſinnes of Sodome, whiche brought fire and brimſtone from heauen. Saint Paule

Eze. 16.49

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that otherwiſe was a verie merciſull man, vſing many ſtrong exhortations to giue almes, yet commãded ſtraight-
2. *The.* 3. 10 ly, that if any did not worke, he ſhould rather bee ſtarued to death than haue anie reliefe of the Church. Idle perſons then we may ſee by the ſentence of the holie Ghoſt be pronounced to be notorious euill doers, and therefore ſuch as a gouernours ſhould ſeaze vpon, & ſeeke to puniſh, as perſons highly diſpleaſing God, and hurtfull for the ſocietie where they bee. And yet it is a pitifull caſe to behold, how many ſuch perſons bee in euerie towne, that bee of no trade, and haue nothing ſo farre as is knowen to liue vppon, yet goe gaye, haunt the alehouſe, be gameſters, and ſpend exceſsiuely. Now, can this be borne out, but by ſome bad dealing? No meruaile if houſes and ſhopps bee broken vp in the night, and that men cannot trauaile ſafely in the day, when ſuch as theſe bee ſuffered, entertained, and not inquyred after and pro-

proceeded agaynſt as they ſhoulde. Moreouer, wee maye ſee Townes and Countreyes ſwarme with common Rogues, concerning whome it is apparaunt, that they doo not onely liue idly, manie beeing well able to woorke, but alſo in pilfering and theeuerie, and that which is more to paſſe awaye theyr dayes in horrible fornication and adulterie. Theſe be the things certainly knowen to bee thus, and yet how few in office ſet themſelues agaynſt theſe as they might by the Lawes of the Realme, and as in conſcience and by the Lawes of God, it is theyr duetie.

But as idle perſons, that doo no hing, bee woorthie to bee rooted out; ſo they deſerue no leſſe, who though they bee not idle, yet bee in ſuch a trade, as they bee not well occupyed in the ſame. For as the LORDE forbiddeth idleneſſe, ſo woulde hee haue euerie one to

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liue in such a calling, as is honourable to his Maiestie, and for the common benefite of his children, as the Apostle
Eph.4.28. teacheth, where he saith: *Let him that stole steale no more, but rather work with his hands, the thing that is good.* Lo the Apostle addeth *the thing that is good.* And so at Ephesus such as had repented, burnt the bookes from the which they had before learned their wicked and diuelish artes to gaine by, accompting it now vnlawfull, vnder the pro-
Act.19.19. fession of the Gospell, to helpe themselues by any such sinfull trade. The trade of victualling is an holy and honest trade, very necessarie, which the Common-wealth cannot misse, that strangers which passe by the way may haue entertainement, and such as dwell neere may buy that there, for the vse of themselues and theyres, which they haue not prouyded at home.

But sutch Houses as these are, ought to bee limitted within certayne bounds,

boundes, and concerning the keepers of them, it is requisit, that they be men fearing God and of abilitie. Now wee see there is great abuse this waie: the number of thē is too great, and in many places, there is little regarde what manner of persons they be. There is no feare of God at al in many of them, and so being also poore and needie, they doo the more easilie incline to entertaine such as bee naught to aduantage themselues by, with whome also they often consent and agree in theeuerie and robberie, making them priuie to matches, cōcealing them before, and receiuing them after, many times seruing their filthie turnes with harlots, giuing them drinke, till they be dronke, and keeping play in their houses, such as is not of good report, and plainelie forbidden by the Lawes. These howses be sometimes at townes ends and in corners, and so the fitter to receiue late, and to conueigh awaie earlie such as for their leaudnes be suspitious,

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ſuſpicious and flie the light, not daring to trauaile there where they may bee openlie ſeene. Therefore they that anie way haue to do with gouernment, muſt bee carefull to purge the common wealth of theſe, to diminiſh the number of ſuch houſes, to ſee that the keepers bee of good report, not poore and needie ſo to bee driuen to ill ſhiftes, and their houſes ſeated in conuenient places, where men may bee ſeene as they come and goe. For certainelie when wicked men bee ſuffered to bee of this trade, it is incredible what nurſes of iniquitie ſuch houſes bee, and what infinite abominations, they bee procurers of, aiders and abetters vnto. And yet it is a common thing: hee that hath nothing elſe to take too, is often ſuffered as a fit man to keepe an alehouſe. And if hee haue a charge ſo as the ſuppreſſing of his euill courſe may ſeeme to threaten any charge to the Towne toward his reliefe and

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the reliefe of his wife and Children, fooliſh, pittie carieth men ſo farre, that they holde it matter of charitie, rather to ſuffer ſuch a one to keepe a houſe of bauderie, dronkennes, common gaming, and to entertaine and lodge rogues and theeues, than to reſtraine them. But as it is ſaide, is not this a wretched pittie, that thus ſpoyles the citie, filling towne and countrie with abominations? Wee muſt pittie where GOD commandeth to pittie; but where he commandeth to puniſh we ſhould be ſo far off from pittying them & their children, that wee ſhoulde rather daſh them againſt the ſtones, as it is in the Pſalme. All workers of iniquitie therefore muſt bee proceeded againſt, as Dauid teacheth heere, which alſo hee promiſeth to doo betimes, without putting off the matter, and that too not without cauſe. For, as delaye in other things is oftentimes verie dangerous, ſo is it in this caſe of 137.9.

puniſhing

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puniſhing. The heat which we had againſt the ſinne, will in time growe colde, that which before wee thought a great fault worthie of ſharpe puniſhment, will ſeeme no fault at all, and altogether vnworthie of puniſhment. Beſides, wicked men ſhall haue time to make friends for themſelues, and ſo we knowe, iuſtice is oftentimes hindred, and he let goe whome God had appoynted to death, or to ſome other ſharp puniſhment. Moreouer, all the while they goe vnpuniſhed, the wrath of God is vpon the ſtate, the towne, or countrie where they bee, except the deferring of it be for ſome ſpecial purpoſe. Againe, if they be abroad and at libertie, they doo the more harme, in as much as the bee like Lyons, Beares and Wolues let looſe among poore ſeelie ſheepe and lambes. Therefore as in euerie other thing we muſt ſhew our ſelues readie to doo, whatſoeuer God commandeth, making haſte, and not delaying to keepe his commande-

Deu.22.22
Ioſ 7.12.

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ments as it is in another Pſalme. So in this matter of puniſhment, when once we know it is the wil of God, and ſuch a courſe of iuſtice to conuict the party hath been taken as is fit, there woulde bee no longer ſtay for the execution than for iuſt cauſes is found neceſſary. Ioſua roſe earlie in the morning to finde out the treſpaſſe of Achan, and hauing once found it out, with ſpeede he cauſeth execution to be done, euen the ſelfe ſame day. Such a forwardnes ſhoulde bee in all againſt offenders, cleane contrarie to the remiſſenes and ſoftnes which is found in manie. Who too too long beare with the wicked, yea when they ſee no hope at all in them, that they will euer proue better. Sometimes ſuch as be eaſilie ſtirred in cauſes of their own, ſo as the leaſt matter in the world will breake their patience, yet can well inough bee content to beare a great while with outragious euill liuers, whome they knowe to liue and to haue liued a long time in dronkennes,

119.60.

Ioſ.7.16.23

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kennes, fornication, & such other inormities. These bee farre off from the heat of zeale that was in Dauid, who promiseth, betimes to cut off all the wicked, according also, as each of vs ought to do from the common wealth, if wee bee magistrates, and from our owne tabernacles, if wee be housekeepers.

Now that in this place Dauid calleth the workers of iniquitie *Wicked*, we are to marke, that we must auoide working of iniquitie, if we will not be branded with the brand of a wicked man It is to be noted: for, al men loath this name, and many would thinke great scorne to be called so: But if wee be workers of iniqnity, the holy Ghost here, & elsewhere nameth the childe, there is no better due vnto vs, wee are wicked. Now we are to consider, what it is to be a worker of iniquitie or a sinner. For although all sinne, and doo things that be euill, yet doth the scripture call some righteous, as Zacharie, Elizabeth,

Luk. 1.6.

Elizabeth, Noah, Iob, and others; and *Gen.6.9.*
ſaith further of ſome that they ſinne *Iob.1.1.*
not, according to the ſaying of S. Iohn: *1.Ioh.5.18.*
In reſpect that their ſpeciall care is to doo well, and ſo they be called righteous, of that that is principall & chiefe in them, notwithſtanding there bee much corruption behinde. Sinne is not *Rom 6 12.*
reigning in ſuch, it dwelleth in them whether they will or no, for ſinne is in the beſt as a tennant perforce, which hath terme of life in thē, during which ſpace, they cannot wholy put him out, though their deſire be to do it, & therfore to weary him as an euill tenant, haue him alwaies as it weere in chaſe and ſute. Whereas others bee called ſinners, in reſpect that without ſtrife they do willingly ſerue ſinne, beeing *Pſal.1.1.*
led by him as a dogge in a lyne after a keeper, they bee ouercome of ſinne, and make it their occupation and trade, as one man is a marchant, another a buyer & ſeller, another an huſbandman, &c. So dooth the ſpeache ſignifie,

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Mat.7.23. *Luc.13.27.* ſignifie, to be as it were of the occupation of ſinne, one wholie giuing himſelf ouer vnto it. Euen as an ill ſeruant, that is altogether careleſſe, and wilfullie goeth againſt his maſters commandements, whereas ſuch as bee well diſpoſed and carefull, though ſometime they be faultie, yet is it not purpoſelie and with liking, but through infirmitie, which alſo they doo lament afterward Thus wee may ſee ſome difference betweene the one and the other, which euerie of vs muſt marke. For wee may hereby vnderſtand whether we be in the ſtate of grace or of curſe, in the ſtate of ſaluation or of damnation. Though thou ſinne ſometimes, yet if thou feele within thy ſelfe a ſtrife againſt ſinne, a ſorrow for it, and a deſire to doo better, beleeuing in Ieſus Chriſt, thy ſinnes bee forgiuen thee, thou art accounted before God for righteous and iuſt, thou art in his fauour. But if thou be a worker of iniquitie, giuing ouer thy ſelfe willinglie

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vnto ſinne, taking pleaſure and delight in it, thou ſheweſt thy ſelfe to bee a wicked man, and one that as yet canſt conceiue no true comfort concerning thy ſaluation, but ſo farre as may bee gathered in the very way to hell, not worthie of the ſocietie of Gods people, euen as we may perceiue by this place, where Dauid proteſteth to roote out all ſuch.

By the Citie of the Lorde. Hee meaneth Hieruſalem, which in Saint Matthew is called the Citie of the great King. The reaſon of the ſpeache is, becauſe howſoeuer all the world is his, hee hauing made heauen and earth, the one being his throne and the other his footeſtoole, yet this citie was his after a more ſpeciall manner. Becauſe as he had choſen the Land of Canaan, out of all the world to bee the portion of his people, ſo out of all Canaan he choſe Hieruſalem, to place his name, Temple and houſe there, and the Arke in the temple, a more ſpecial ſacrament

Matt.5.35.

Act.7.49.

Deut.12.5.
1.King.8.
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2.Cro.6.6.

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of his preſence, and beeing among that people. Now, foraſmuch as hee was put in truſt with the gouernement of this citie, hee thinketh himſelfe the rather bound, to looke to the well ordering of it, becauſe of the Lordes choyſe of the ſame. And indeede if heathen princes that haue charge of ſuch people onelie, as appertaine not to GOD, ſo farre as man can iudge, ought notwithſtanding to guide them well, ſhould not Chriſtian Princes much more goe beyond them in care, when they haue the charge of the Lords inheritance, his church, & choſen people? He that is put in truſt with any of the princes grounds, if there bee any wiſdome or conſcience at all in him, will looke to the dreſſing of them: but what will ſuch a one doo, if hee haue the charge, of the Princes ſpeciall orchyard or garden, moſt deare to him, in the which hee taketh ſpeciall delight. Such a thing is the church vnto God, and therefore in the ſcripture

is

is called his inheritance, his sheepe, his house, his chiefe treasure, his vineyard and such like. S. Paul exhorting Timothie to looke well to his dutie, tells him that he hath to do with the house of God. And to the same purpose calling vpon the Elders of Ephesus, hee saith that their charge was the church of God, purchased with his bloud. Magistrates therfore that haue ỹ gouernement of christians, euẽ in respect of the special accoũt that such be in with the Lord, ought ỹ rather to be very watchfull to purge the places of their dominions from all filthines and filthy persons. The Lord hath committed vnto them a part of his owne Garden, in the which hee hath delight to walke, whereupon also his eyes bee continuallie and where he is euer present, this they must dresse, and weede out from thence whatsoeuer is noysome and hurtfull. To suffer wicked men there, is as if the officers in the Courte shoulde suffer the places where the

1. *Pet.* 5.3.
Ioh. 10. 15, 16
1. *Tim.* 3. 15.
Exod. 19.5.
Isai. 5.7.
1. *Tim.* 3. 15.
Act. 20.28.

Prince is daylie conuerſant, to bee full of ſtinch and carryon. For theſe bee not ſo loathſome and vncomelie for them, as the other bee abominable to the Lorde. And how fearefull will their account bee in the great daye of Chriſt, when they ſhall appeare with their ſeuerall charges, which neglecting ſo great a truſt, ſuffer ſinnes and ſinners to ouerflowe in their gouernements? If a Prince or Noble man ſhould come to his Garden, and ſee it euery where ouergrown with weedes, and the walking places altogether out of order, would he not be verie angrie, and diſcharge ſuch a Gardener, turning him out of houſe and home? They therefore that haue any rule ouer others, muſt ſee them ordered as becommeth the houſhold of God, leaſt they alſo bee put out of office, with the ill ſteward for miſpending their maſters goods, and be with their poſteritie vtterlie cut off, as were ſundrie the Kings of Iſrael, which flouriſhed for a time.

Luk. 16 2.

1. *King.* 14. 10. *and* 21, 21. 2. *King.* 9. 8

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This is alſo to bee applied to euery houſholder, whoſe houſhold ſhould be as a little church, ſeparated and put a part to ꝑ ſeruice of God, according alſo as the māner of dedicatiō vnder the law taught the Iewes; the equity wherof doth ſtill remaine to informe euery of vs, that our houſes ſhould not be for ſatan to harbour and lodge his limmes in, but for God himſelfe, and for him alone there to be ſerued by vs, and all thoſe that bee vnder our charge. *Deut.* 20 5.

Theſe bee poyntes of great importance, euill dooers bee ſuffered, yea, ſuch abominations and abominable perſons in chriſtian kingdomes and families, as among the heathen heretofore haue been puniſhed, which alſo euen now in ſome ſuch places peraduēture they would labour to weed out, if they were among them. We muſt alſo here remēber, that Hieruſalem was a great citie and very populous, and yet Dauid voweth to reforme it, meaning to doo what in him lay to bring euery

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part of it into good order. It is a thing which we ought to beare away, for it meeteth with the idlenes and lithernes of many, who imagine that it is impossible to reforme a great Citty, yea if it be but a little market towne, it is impossible say they, that all should be wel there: if it were a little country parish, then were it no great thing to amend all, but where a thorough-fare is and a market, and so much cōcourse of people, many things must be borne with. Yea this excuse is pretended by such as haue but small families in comparison. And so vnder a colour of this impossibilitie to reforme all, they doo almost iust nothing, no not so much as the lawes doo put into their hands, and commande them to doe. Dangerous Rogues without pasports swarme, neuer called in question; suspected persons, yea persons of note for pilferye and vncleannes, keepe houses of victualling; and vnlawfull games both in the house and in the fielde

bee

bee common as if they were lawfull; and manie officers there bee, which neuer say, why doo you so? And yet these men haue but as it were a posterne gate of Hierusalem to keepe, or a house or two to watch ouer. What thinke you would they do, if they had the charge of so great and large a Citie? True it is, let officers doo their best, there will bee much disorder. What will it bee then when they doo nothing at all, in respect of anie care to weede out sinne, but rather bolster it out, take parte with the wicked, giue them countenance, keepe their companie, speake for them, yea bee euill themselues, men fitte rather to bee ouerseene and guided continuallie by others, than to bee in anie authoritie to ouersee and to guide anie. And yet this is the miserie, of diuers Parishes and Townes in respect of their inferiour gouernements. Wee haue great cause to thanke GOD, for

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her Maiestie, and the superiors vnder her highnes, we haue worthy christian lawes, which if they were put in executiō, would either better wicked men or make them wearie of their partes. Let such then as be in office doo their duetie, executing the good lawes put into their hands by higher authoritie, not doubting of the impossibilitie of reforming abuses in their little charges, seeing Dauid trusting vpon the helpe of God, is so confident touching this great & populous citie. They shall finde such succes in the aduancement of godlines and suppressing of sinne, as they will see cause to reioyce in their good indeuours, and to praise God for his blessing The same incouragement must housholders take, who easilie might haue their families rid of notorious euil persons, if the fault were not in themselues,

Dauid vowing to reforme this citie, meaneth not to stay, there, but to proceede to the clensing & purging of the whole

whole land. This no doubt hee might think, that if Hieruſalem were reformed, it would be a great light and direction to the whole kingdome beſide. Euen as wee ſee howe it falleth out. Leſſer places looke to thoſe that bee greater, and the meaner ſorte looke to thoſe that bee the higher, from whome alſo there is no ſmall force to draw the inferiours either to good or euill. A great towne or a great houſe well ordered, may fitly be compared to a great garden full of ſweete flowers, which yeeldeth much good ſauor and proſpect to the neighbours. If they bee ill ordered, they bee like great dunghills which giue very ill ſauours, bee noyſome and contagious to ſuch as dwell about. A great towne or a great perſonages houſe, if they bee good, doo much good to the countrey, but if they be naught and ſinfull, the poyſon of them is ſtrong, and the infection very dangerous. Therefore as Dauid was

careſull

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carefull to reforme all things in this Cittie, so the greater any place or house is, whereof any is the gouernour, the more care ought that party to haue, and the more good hee may doo, by bringing thinges there into order.

To conclude the Psalme. Wee must consider, that as Dauid was a figure of Iesus Christ, in his sufferings and in his glory: So Dauids kingdome, was a figure of Christes kingdome. As then Dauid vowed
Mat. 18 17 to weede out all the wicked. So would
1. *Cor.* 5.6. Christ haue all the wicked rooted out of his Church, by such discipline and censures as hee hath appoynted. But because this cannot bee done, while the Church is militant here, partely through the want of gouernment, carelesnes of the gouernours, &
Mat. 13. 29 partly through the hypocrysie of men,
47. euen where things be best ordered.

Therefore wee are to looke vnto his second comming to iudgement;

at

at that time there ſhall bee a full ſeparation of the Goates from the ſheepe, and of the tares from the good ſeede. When all thinges that offend, and all that worke iniquitie ſhall bee caſt out of his kingdome, whereinto no vncleane thing ſhall enter, dogges being without, together with all that worke wickednes. Howſoeuer therefore nowe, ſuch bee in the Church, that ſay *Lord, Lord,* and giue themſelues ouer to iniquitie: howſoeuer many crye: *The Temple of the Lord, the Temple of the Lord,* ſtand in his Temple before him, and yet lye, ſteale, commit whordome, and ſweare falſely, as it is in Ieremie, taking the law in their mouthes, and nouriſhing Sathan and ſinne in their hearts, hating to bee reformed, being companions with theeues and adulterers, and giuing their tongues to ſlander, yet ſhall not this mixture bee alwayes, the time will come when Ieſus Chriſt will ſo ſeperate the one from the other,

*Mat.*25.32

*Mat.*13.40 41,42,43.

*Apoc.*21.15

1.*Cor.*6.9, 10.

*Mat.*7.21, 23.

*Ie.*7.4,9,10

*Pſal.*50.17 18,19,20.

Pigge, O.

ther, that they ſhall neuer bee together againe. Hee will vncaſe them and pull off the vizors whereby they haue deceiued, they ſhall bee iudged as intruders into the marriage feaſt, wanting a wedding garment. If wee imagine anye thorough ſeperation before that time, wee deceiue our ſelues.

Mat.22. 11,12,13.

If they that bee in place to ſeperate, or to make lawes to ſeperate, doo it not, and ſo there is mingling of cleane and vncleane, holye and prophane: Let vs mourne for ſuch diſorders, and pray GOD to amend them, comforting our ſelues in the expectation of the comming of the Bride-groome, and of the haruеſt, when the wheate ſhall bee gathered into the garner of heauen, and the tares and chaffe burnt with vnquenchable fire. When the iuſt iudge ſhall ſay to the Goates, *Goe yee curſed*, and to the Sheepe, *Come yee bleſſed*. Which time let vs pray GOD to

Ezc.9.4.

Mat.3.12.

Mat.25.41

Mat.25.34

to haſten, and alwayes to prepare vs for it. Amen. Amen.

FINIS

Errata.

pa. 32. lin. 9. for after, read and.
pag. 55. lin. 24. for What man was euer without fault, reade what was he euer (onely man) without fault. Other eſcapes or poynts amend with thy pen.

Pigge, O.

Suzanah
Suzannahh
Suz Marchent
Suzannah
Collard Pardon
Hatchel
Marchent